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HOMILIES OF S. THOMAS AQUINAS

FOR THE

SUNDAYS AND FESTIVALS

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THE HOMILIES

OF

S. THOMAS AQUINAS.

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THE HOMILIES

OF

S. THOMAS AQUINAS

UPON THE

EPISTLES AND GOSPELS

FOR

The Sundays of the Christian Year.

TO WHICH ARE APPENDED

THE FESTIVAL HOMILIES.

TRANSLATED BY

JOHN M. ASHLEY, B.C.L.,

Vicar of Fewston, Otley, Yorkshire,

AUTHOR OF "A YEAR WITH GREAT PREACHERS," &c.

SECOND EDITION.

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PREFACE.

FOR the large circulation which has fallen to the lot of the several portions of these Homilies, now collected into one volume, for the favourable criticism accorded to them by the press, and for the number of private expressions of approval which the Editor has received from fellow Priests, he feels deeply grateful; yet his gratitude is not so much on his own account, or on that of his little book, as that this portion, at least, of the writings of S. Thomas Aquinas is allowed to be capable of supplying one of the wants of the present day—a really sound help to sermon-making. It is a most cheering and encouraging fact, that the men of the present day are willing in any degree to acknowledge, that they can learn something of value from the great Schoolman. Despite all the undeserved contempt and obloquy heaped upon the Schoolmen, both at the time of the so-called revival of letters and ever since; despite the vast advances which have been made during the last half century in every department of theological learning and criticism; and, lastly, despite the growth of that spirit of infidelity, a combined product of the *nominalism* which accompanied the religious convulsions three hundred years ago, and of the Protestant dogma of right of private judgment—the sermons of the "Angelical Doctor" are

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being not only read, but preached, in substance, if not in form, in many churches, both at home and in the Colonies. The Translator's work has been indeed a labour of love, sweetened by the thought and strengthened by the belief that this little book must contribute, in some small degree, to a revival amongst us of the Scholastic Theology. There are many reasons which render such a revival desirable, and at the present time especially so; but there is one reason above all others which claims to be stated here.

In so far as things divine have an intellectual basis, and can be shadowed forth by any operation of the mind, they must be represented to us by conceptions which far surpass any possible earthly manifestation of them. The "*hypostasis* of things hoped for" can only spring from the abiding conviction, that we are now to rest upon certain *ideas* which hereafter shall be exchanged for their realities. Now, we can form but an idea of what the absolutely good, and true, and beautiful may be like; by-and-by we expect to see these ideas realized, in God, and in our glorified selves. Yet perfect goodness, and truthfulness, and beauty, and holiness are not mere ideas; they are realities, finding their true archetype in the mind and being of God—realities of which, by our union with Him through our Blessed Lord, we may hope to be partakers. The teaching of the four great Schoolmen, of Abert the Great, as well as of the Seraphic, Angelical, and Subtle Doctors, was, in common with that of Plato and the New Testament, essentially and entirely *realistic*. However the Scotists differed from the Thomists on some questions of Theology, they were quite agreed upon this point. However Luther may have differed from Zwingle, and Zwingle from Calvin, in their "views" of

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Sacramental grace, they were "consented together" in support of that *nominalism* which would reduce the deep mysteries of the Kingdom of Grace to mere names, and would limit our conceptions of them, and endeavours after them, to what it seems now possible to attain. It is not too much to say, that the Sadduceeism which is now sapping all the vitality of our faith and morals, is but the legitimate product of that *nominalism* which has lain at the root of all religious belief ever since the religious movement of the sixteenth century. Because the Scholastic Theology is *realistic* in its teaching, it is the only antidote which will be powerful enough to counteract the effects of that pernicious influence which the Teutonic Upas-tree has cast over so large a portion of Christendom. In these skeleton sermons, the *realistic* teaching is, with one single exception (Epiph. Hom. I., § iii.), indirect, giving to them an anti-monastic tone and temper, at the same time not leading to the sacrifice of any portion of their practical bearing. Short and unpretending as they are, they admit of a threefold use.

Firstly, they can be taken as profitable guides in directing private or devotional reading; for they are full of vigorous and condensed thoughts—they bring things new and old together in a striking relationship. We notice a few such thoughts. In the Advent Homilies (I.) the sevenfold benefit of our Blessed Lord's second coming; and the moral aphorism, that "a man is in the judgment by thinking upon the judgment;" that goodness has its precepts, counsels, and promises (Hom. IV.); the threefold cry of Christ (Hom. IX.) In the Lenten Homilies, the fast in Paradise, and our Lord's fasting as joined with His Baptism (Hom. I.); the seven things that our Lord did upon the Mountain (Hom. VIII.); and the threefold nature of the Word of

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God (Hom. X.) The Easter Homilies explain the three kinds of flowers in our Lord, and the three typical Maries (Hom. II.); what it is for a man to be at peace with himself (Hom. V.); the three gifts of Christ—His Body, His Blood, His Soul (Hom. VI.); three reasons why the Adorable Son came forth from the Father (Hom. XIII.) In the Trinity Homilies, we read of the Heavenly Feast, its makers, ministers, and guests (Hom. IV.); how the Holy Angels stand before God in contemplation, love, and praise (Hom. VI.); why the Holy Angels desire the creature's future glory (Hom. VII.); the seven loaves with which she feeds the faithful (Hom. XIV.); three witnesses against the sinner in the Judgment—God, conscience, creation; it is a momentary thing which delights, an eternal thing which crucifies (Hom. XX.); unity of the intellect, of the affections, of the life (Hom. XXXIII.); the security, the pleasantness, and abundance of the City of God (Hom. XXXVII.); the translation of the Saints (Hom. XLVII.) Such as these are the lines of reflection which S. Thomas offers to the contemplation of the thoughtful and devout reader, presenting the subject in germ, leaving its development to the effort of individual minds. As neither moral nor spiritual truth affects any two persons in precisely the same way, such a method of presenting truth as this is, leaves for the initiated mind nothing to be desired; whilst the uninitiated soul would scarcely be capable of receiving the generalizations of S. Thomas in any form.

Secondly, these Homilies are valuable as giving the scholastic interpretation of many texts of Holy Scripture; valuable as shewing how the Schoolmen saw our Blessed Lord as shadowed forth in type and prophecy in God's

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servants of old. Amongst a vast number of explained texts, we select the following, as worthy of special notice:—

In the Advent Homilies, Joel iii. 18, a prophecy of the Incarnation (Hom. I.); Hos. xiii. 14, the spoliation of Hades; Eph. i. 18, the reparation of Heaven; Isa. lxi. 1 fully commented on; 2 Sam. xxii. 36 applied to our Blessed Lord (Hom. II.); Ps. cxlviii. 6, universal service of God by creation (Hom. III.); Ps. xxxix. 3, the fire that burned, that of contrition.

In the Lenten Homilies, Heb. ix. 10, the "reformation," as of the Jew; Prov. i. 8, the "mother" is Holy Church (Hom. I.); Rev. xvi. 13, the frogs are spirits of detraction (Hom. IV.); Job xvi. 22, the walk of death (Hom. V.); Ezek. xxviii. 16, interpreted of a devil (Hom. VI.); Ps. xxxi. 21, the "shining city" is the City of God; Isa. xxxi. 9, fire and furnace symbols of charity (Hom. VII.); S. John xiv. 30, our Blessed Lord walking dryshod over the sea of this world; Exod. xxxv. 30 gives the twelve breads with which our Lord feeds the faithful (Hom. VIII.); Zech. ix. 11, the deliverance of the Saints from Hades (Hom. IX.); Job iv. 12, the mental word (Hom. X.); Coloss. i. 30, recruiting of the Heavenly Ones (Hom. XII.)

In the Easter Homilies is noted Ex. xii. 21, Numb. ix. 3-5, Jos. v. 10, the three mystical Passovers (Hom. I.); Cant. ii. 12, flowers are the splendour of the Lord's glorified Body; S. Matt. xxviii. 2, the earthquake a leaping of the earth for joy (Hom. II.); Ezek. xxxvi. 25, clean water of Holy Baptism (Hom. III.); Jer. xi. 19, our Blessed Lord the Lamb brought to the slaughter (Hom. V.); Ezek. iv. 14, the Lord feeding His flock (Hom. VI.); Judges ii. 1 proves sadness of this present world; Nah. i. 13 applied to eternal

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happiness (Hom. VIII.); Lam. iii. 26, the elevation of the mind to God.

The Trinity Homilies are very rich in deep and thoughtful readings of Holy Scripture. Isa. xxv. 5, the feast of the new Creation (Hom. IV.); Isa. vi. 5, seraphims of purification (Hom. VI.); Ps. cv. 6, the reparation of the Heavenly City (Hom. VII.); Isa. xxvi., the lost gift of glory (Hom. IX.); Isa. iii. 14 explains the "council" of S. Matt. v. 22 (Hom. XII.); Ps. cxxxii. 15, the Eternal Bread (Hom. XIV.); Job xx. 27 referred to final Judgment (Hom. XVIII.); Isa. xxx. 1-3, shews the nature of the trust of the wicked (Hom. XXIII.); S. Mark vii. 33, mystical fingers put into ears (Hom. XXIV.); Ps. lvii. 3, healing power of Holy Baptism (Hom. XXVI.); Ps. lxxvi. 2, Salem, the Tabernacle of Peace (Hom. XXVII.); Isa. xxxiii. 20, a description of the City of God (Hom. XXXVIII.); Isa. iii. 14, army of Saints final ministers of punishment (Hom. XL.); Prov. xviii. 4, "deep waters" represent the Old Testament, the "flowing brooks" the New Testament (Hom. L.) These Homilies are, to a limited extent, a commentary upon many difficult passages of the Inspired Canon.

Thirdly, the great use of these Homilies is for sermon-making. They bring a text of Holy Scripture to bear upon each statement; they adopt a natural division of the subject; they take up minute details which signify much, but which at first sight seem to be wholly unworthy of notice; they contrast in the strongest possible way nature with grace. These four statements can be proved with the utmost ease by a careful reading of only a few of the Homilies.

There are two methods by which these outlines can be expanded into a sermon of the required length for the present

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day: by enlarging upon the divisions of each and every head, lengthening the whole sermon equally. But by far the most telling result is obtained, in the majority of cases at least, by confining the expansion to only *one head*. Take, for example, Homily X., for Lent: "The Word of God and its Hearers." Omitting the first head, the three ways in which the Saints are of God; the third and *fourth* heads, the foolishness and misery of those who hear not; we treat alone of the *second* head, the Threefold Word of God which the Saints hear.

"1. Eternal: S. John i. 1, 'In the beginning was the Word.'" This naturally leads to the mention of all the utterances of God the Son, whether as the Word creative or prophetical, before the Incarnation; of what our Lord did in that infinite abyss of past time, in that eternal to-day of God when the Son went out to create the worlds. The pre-Incarnate naturally links itself on to the Incarnate Word, to our Lord's *eternal* words which He spake in time; eternal in import, containing an eternal consequence either for life or for death. These eternal words He is speaking in His Body the Church now; as He spake, so speaks the Church, proclaiming those words of truth and life, which became as wells of water in the souls of the faithful, springing up into everlasting life. So for ever to His Elect will the Saviour speak words of encouragement, and hope, and love; at the end of all things of love only, when charity alone remains. The Eternal Word, "I am Alpha and Omega." Abel heard His voice; all the Patriarchs and Prophets of the Elder Church—all the Saints, Virgins, Martyrs, Confessors of the New Covenant; the Voice of the Beloved, eternal as His own nature is, eternal in power and action upon ourselves. The Saints "hear by faith." He it is Who

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is speaking in His Holy Sacraments, by the mouths of His Priests. Meet it is that the Eternal High Priest should speak in the Eternal Mysteries of His Church and Kingdom. We need faith in these Mysteries, in order that we may hear His "Eternal Word."

2. Mental: Job iv. 12, "A thing [word, Vulg.] was secretly brought to me." Not that secret word which, as S. Gregory says, the heretics pretend to hear, who represent the Woman of Solomon saying (Prov. ix. 17; Vulg. 7), "Stolen waters are sweeter, and bread eaten in secret is more pleasant." Not that secret word which would lift some above others, and which can only be obtained by secret means, but that communication of inward inspiration when the secret word is delivered to the minds of the Elect, of whom S. John says (1 S. John ii. 27), "His anointing teacheth you all things." This is that mental word which is received in the heart by the utterance of the Holy Ghost; secret, to be felt, not expressed in the noise of speech; it sounds secretly in the ear of the soul. Seek we to have our souls silent before God, freed from pleadings of all emotion, to catch the accents of the mental word. This mental word is the fruit of contemplation; and, by the chinks of such contemplation, God speaks to us, not in voice, but through mind; not fully developing Himself, yet revealing something of Himself to the mind of man. As we bore through the strata of earth to find that water which is silently circulating through its crust, so we, by contemplation, boring through the strata of the letter, find the ever-flowing grace which reveals itself as a mental word: the Saints hear this "by inspiration (Ps. lxxxv. 8), 'I will hear what God the Lord will speak'" (p. 18).

3. Vocal: S. Matt. iv. 4, "Man shall not live by bread

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alone, but by every word that proceedeth," &c. Vocal words: God's commands, His promises, the dogmatic teaching of the Catholic faith—this the Saints learn and hear "by preaching (S. Luke viii. 8), 'He that hath ears to hear, let him hear'" (p. 19). Take heed *how* ye hear. Office of preaching in the Church. Duty of hearers and of preachers. Sum up these words: Incarnate Word, to be believed on; Inspired Word, to be felt; Preached Word, to be lived upon.

After all, it must be left to the preacher's own peculiar habit of thought to determine which of the heads shall be expanded; and the manner in which this is to be done. The Homily upon which the attempt has been made is not as favourable as some others for the experiment; it seemed fairer to take a more unlikely one to illustrate in the process, as far as the translator had the power to do so. Almost a course of Sermons could be founded upon Homily XLV., for the Twenty-third Sunday after Trinity.

In regard to the Author of these Homilies, he was born A.D. 1224, in the castle of Aquin, in the territory of Labore, in Italy, being descended from the Kings of Sicily and Aragon. Educated firstly in the Monastery of Mount Cassino, afterwards at Naples. In 1244, studied at Cologne under Albertus Magnus. Doctor of Paris, 1255. Returned into Italy, 1263. Professor of Scholastic Theology at Naples. Died 1274, in the Monastery of Fossanova, near Terracina. An old distich prefixed to his portrait runs thus:—

> Nobilibus Thomas generatus utroque parente
> Terrarum scriptis claret ubique suis.

And he will shine as long as profound Scriptural

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Theology shall continue to hold its own in the world. May this little book be but a first fruit of the revival amongst us of the study of the writings of S. Thomas Aquinas.

S. Peter Mancroft, Norwich,
Feast of S. Matthew, 1867.

LAUS DEO.

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SECTION I.

THE

ADVENT HOMILIES.

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THE ADVENT HOMILIES
OF
ST. THOMAS AQUINAS.

HOMILY I.
THE FOURFOLD DAY.

FIRST SUNDAY IN ADVENT.—(FROM THE EPISTLE.)

"The day is at hand."—*Rom.* xiii. 12.

THIS word *Day* is to be taken in a fourfold sense—"The *Day* is at hand;" the day of *mercy*, the day of *grace*, the day of *justice*, and the day of *glory*. That Sun makes this a fourfold day, whose advent holy Church now celebrates. The day of mercy is the birthday of the Lord, in which the Sun of Righteousness arises upon us; or more truly, He Who made that day so glorious. The day of grace is the time of grace; the day of justice is the day of judgment; the day of glory is the day of eternity. Joel speaks of the first—(iii. 18)—"In that day the mountains shall drop down new wine, and the hills shall flow with milk." Concerning the second, 2 Cor. vi. 5, "Behold, now is the day of salvation." Of the third, Wis. i., "The day of wrath, that day the day of tribulation." Concerning the fourth, Zach. xiv. 7, "But it shall be one day which shall be known to the Lord—not day, nor night; but it shall come to pass that at evening time it shall be light." Psalm lxxxiv. 10, "One day in Thy Courts is better than a thousand." The birthday of the Lord draws near, that devoutly the day of *mercy* may be celebrated and honoured; the day of *grace* that it may be received; the day of *judgment* that it may be feared; the day of *glory* that it may be attained. The Church celebrates the first, Phil. iv. 5, "For the Lord is at hand." Isa. lvi. 1, "For My salvation is near to come, and My righteousness is near to be revealed." On account of the second, 2 Cor. vi. 2, "Behold, now is the accepted time; behold, now is the day of salvation." On account of the third, James v. 9, "Behold the Judge standeth before the door." On account of

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the fourth, Rev. xxii. 12, "Behold I come quickly, and My reward is with Me to give to every man according as his work shall be."

We ought to celebrate the birthday of the Lord, the day of *mercy*, with mercy and truth. Christ came to us in these two ways, and so we ought to go to Him. Ps. xxv. 10, "All the paths of the Lord are mercy and truth." To celebrate the day of *grace* with purity and humility, for these two graces make acceptable grace. Of the first, Prov. xxii. 11, "He that loveth pureness of heart, for the grace of his lips, the King shall be his friend." Of the second, James iv. 6, "God resisteth the proud, but giveth grace to the humble." The Church celebrates the day of *judgment* with meditation and fear. As S. Jerome says, "Whether I eat or drink, that voice seems ever to resound in my ears, 'Rise up, ye dead, and come to judgment.'" On the contrary, it is said of the wicked, Prov. xxviii. 5, "Evil men understand not judgment." We ought to hasten to run to meet the day of *glory* with righteousness. Heb. iv. 11, "Let us labour, therefore, to enter into that rest." To four Christian virtues the Apostle exhorts us in this epistle. To *mercy* and *truth* in the words, "Let us put on the armour of light." For the arms of light are mercy and truth; for mercy is the shield by which we are defended from the enemy, and truth is the power by which we overcome all things. Of the first, Eccl. xxix. 12, 13, "Shut up alms in thy store-houses, and it shall deliver thee from all affliction. It shall fight for thee against thine enemies better than a mighty shield and a strong spear." Of courage, Eccles. iii. 4, "Truth is great, and will prevail; it is great, and stronger than all things; the whole earth invokes truth, and it blesses heaven itself; it moves all work, and they tremble because of it, and there is no iniquity in it. A wicked banquet, a wicked king, wicked women, all wicked sons of men, and all their wicked works, and truth is not in them, and they shall perish in their iniquity, and truth shall remain." The epistle further exhorts us to *purity* and *humility*, "Not in chambering and wantonness, not in strife and envying" (v. 13). Chambering and wantonness are acts of riot which make impurity. Strife and envying proceed from pride. In prohibiting immodesty it exhorts to purity; in prohibiting pride it ex-

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horts to humility. In the words, "Let us walk honestly, as in the day," it awakens us to reflection upon and to fear of the judgment; that is, that we should so live as it is meet to live in the day of judgment. A man is in the judgment by thinking upon the judgment; he lives honestly by fearing the judgment. It exhorts us to justice and despatch—"Now it is high time to awaken out of sleep;" and, therefore, by hastening from the sleep of sin, to arise to the fulfilling of justice; and the reason is given why a man should do this: "For now is our salvation nearer than when we believed;" to which salvation may we be led by Jesus Christ Our Lord.

HOMILY II.

THE COMING OF THE KING.

FIRST SUNDAY IN ADVENT.—(FROM THE GOSPEL.)

"Behold, thy King cometh unto thee, meek," &c.—*S. Matt.* xxi. 5.

THIS is a prophecy of the Advent of Our Lord Jesus Christ, about which there are three signs. First, the *dignity* of Him Who is coming; secondly, the *utility* of His Advent; thirdly, the *manner* in which He came. Of the first sign we read in the Gospel, "Thy King cometh;" a merciful King; a just King; a wise King; a terrible King; an omnipotent King; an eternal King. A merciful King in sparing; a just in judging; a good in rewarding; a wise in governing; an omnipotent King in defending the good; a terrible King in punishing the evil; an eternal King in ruling eternally, and in bestowing immortality. Of the first, Isa. xvi. 5, "And in mercy shall the throne be established." Of the second, Isa. xxxiv., "And behold, a King shall reign in justice;" Isa. xvi. 5, "And He shall sit upon it in truth in the tabernacle of David." Of the third, Ps. lxxiii. 1, "Truly God, is good to Israel, even to such as are of a clean heart." Of the fourth, Jer. xxiii. 5, "I will rise unto David a righteous branch, and a King shall reign and prosper, and shall execute justice and judgment in the earth." Of the fifth, Esth. xiii. 9, "O Lord, Lord, the King Almighty, for the whole world is in Thy power." Of the sixth, Wis. xi. 10, "As a severe King, Thou didst

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condemn and punish." Of the seventh, Jer. x. 10, "But the Lord is the true God, He is the living God and an everlasting King;" S. Luke i. 33, "And of His Kingdom there shall be no end." Of the seven, collectively, 2 Macc. i. 24, "O Lord, Lord, God, Creator of all things, Who art fearful, and strong, and righteous, and merciful, and the only gracious King." Wisdom in the Creator, mercy in the pitiful, goodness in the good, justice in the just, severity in the terrible, power in the powerful, eternity in the eternal. This is the King Who cometh to thee for thy profit. Here the *use of the Advent* is noted, for it was sevenfold as applied to the present time:—First, for the illumination of the world; second, for the spoliation of Hades; third, for the reparation of Heaven; fourth, for the destruction of sin; fifth, for the vanquishment of the devil; sixth, for the reconciliation of man with God; seventh, for the beatification of man. Of the first, S. John viii. 12, "I am the light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life;" S. John i. 9, "That was the true light which lighteth every man that cometh into the world." Of the second, Hos. xiii. 14, "O death, I will be thy plague; O grave, I will be thy destruction;" Zech. ix. 11, "As for thee also, by the blood of thy covenant, I have sent forth thy prisoners out of the pit wherein is no water." Of the third, Eph. i. 10, "That in the dispensations of the fulness of times might gather together in one all things in Christ, both which are in heaven and which are in earth, even in Him." Of the fourth, Heb. ii. 14, 15, "That He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage." Of the fifth, Rom. vi. 6, "Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." Of the sixth, Rom. v. 10, "For if, when we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His Life." Of the seventh, S. John iii. 16, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." It was because the holy Fathers saw the good things which were about to happen at His Advent that they were

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calling with so great desire, "O that thou wouldst rend the heavens and come down." Concerning these seven things the Prophet spake, Isa. lxi. 1, "The Spirit of the Lord God is upon Me, because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken-hearted; to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord," &c. He hath "anointed Me to preach good tidings." Behold, the illumination of the world, for by preaching He hath enlightened the world for us; "to bind up the broken-hearted," in destroying sin; and sin being destroyed, makes the broken heart to be healed. "To proclaim liberty to the captives:" behold the spoliation of Hades, for by spoiling Hades He led captivity captive. "The opening of the prison:" behold the restoration of Heaven, which is the opening of Heaven. "To proclaim the acceptable year of the Lord:" behold the reconciliation of man with God. "The day of vengeance of our God" is the day of the destruction of the devil: for so He visited with vengeance for all the injuries which the devil had done to the saints. "To comfort all that mourn:" behold the beatification of men. In this verse is noted the manner of His coming. "Meek:" in meekness Our Lord Jesus Christ wished to come; and He wished to come meekly for four reasons. In the first place, that he might the more easily correct the wicked: Psalm lxxxix. 10 (Vulgate reading), "For mildness is come upon us; and we shall be corrected." In the second place, that He might show to all His lowliness: Eccles. iii. 19, "My Son, do Thy work in meekness, and Thou shalt be beloved above the glory of men." In the third place, that He might draw the sheep to Himself, and that He might multiply to Himself a people: 2 Sam. xxii. 36, "And Thy gentleness hath made me great." S. Bernard says, "We wholly run after Thee, O good Jesus, on account of Thy meekness." In the fourth place, that He might teach meekness: S. Matt. xi. 29, "Learn of Me, for I am meek and lowly in heart." There are four things which ought especially to commend meekness to us: the first, because it delivers us from evil; the second, because it perfects grace; the third, because it preserves the soul; and the fourth, because it

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deserves the land of the living. Of the first: It delivers from evil, because judicious meekness belongs to him who feels with no bitterness of mind. Of the second, Prov. iii. 34, "He giveth grace unto the lowly." Of the third, Ecclesus. x. 31, "Keep Thy soul in meekness." Of the fourth, S. Matt. v. 5, "Blessed are the meek, for they shall inherit the earth." Let us, therefore, ask that this Lord and King may come to us.

HOMILY III.

THE TEACHING OF HOLY SCRIPTURE.—No. I.

SECOND SUNDAY IN ADVENT.—(FROM THE EPISTLE.)

"For whatsoever things were written aforetime were written for our learning."—*Rom.* xv. 4.

THE Apostle has taught us on the preceding Sunday to arise from the dead; on this day he teaches us towards what we ought to arise, for the Scripture, which our heavenly Master has given for us, is to be studied and read. And the Lord as a good Master was the more solicitous to provide us with the best writings, that He might make us perfectly instructed. "Whatever things," He said, "were written, were written for our learning." But these writings are comprised in two books—that is to say, in the Book of Creation, and in the Book of Scripture. The first book has so many creations; it has just so many most perfect writings, which teach the truth without a lie; hence, when Aristotle was asked whence he had learnt so many and so great things, answered, "From the things themselves, which know not how to deceive." But they teach two things to be learned; and of the things which may be known four things are to be taught. First, that there is a God; secondly, that this God is one; thirdly, that this God is triune; and, fourthly, that He is the highest good. For the world teaches by itself that it is His work. Wis. xiii. 5, "For by the greatness of the beauty, and of the creature, the Creator of them may be seen, to be known thereby." Because they are one, and are preserved, in the same manner, they teach the unity of God; for, if there

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were many Gods, the world would have already been destroyed, since division is the cause of destruction. S. Matt. xii. 25, "Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand." For all things exist by number, weight, and measure; or, according to S. Augustine, "On the Trinity by mode, by species, and by order; so that they teach a threefold Godhead." Wis. xi. 21, "Thou hast ordered all things in measure, number, and weight." Because all things are good, they teach that He is the highest goodness through Whom so many good things proceed. According to S. Augustine it is a great token of goodness that every creature conceives itself to be good; therefore, because God is good, so are we. About the actions to be done, in like manner, we are taught a fourfold lesson. God is to be obeyed, loved, feared, and praised. Of the first, we ought to *obey* God, for all things serve Him. Ps. cxlviii. 6, "He hath made a decree which shall not pass." Nothing among God's creatures does the Creator find to be disobedient, save the sinner and the devil. God teaches us to *love* Him by His benefits and gifts, which He shows to us daily. S. Augustine says that heaven and earth, and all things which are in them, on every side, say to me that I should love Thee; neither do they cease to say this by all things, that I may be inexcusable if I love Thee not. By pains and punishments they teach us to *fear* God. We see that all things are prepared to punish those that rebel against their Creator. Wis. xvi. 24, "For the creature serving Thee, the Creator, is made fierce against the unjust for their punishment: and abateth its strength for the benefit of them that trust in Thee." They teach us to *praise* God; for all things praise Him and invite us to His praising. S. Augustine says that it is wonderful that man does not always praise God, since every creature invites to the praising of Him; and this so plainly that all His creatures become as so many Scriptures of God, teaching us that there are four things to be known, as well as four commands to be performed.

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HOMILY IV.

THE TEACHING OF HOLY SCRIPTURE.—No. II.

Second Sunday in Advent.—(From the Epistle.)

"Whatsoever things were written aforetime were written for our learning."—*Rom.* xv. 4.

As we have treated of above, there are two books which are written for our learning, the book of the Creation, which formed the subject of the former homily; and the book of Scripture, of which we have now to speak. This book teaches us two things—things good and things evil: the good, that we should perform them; the evil, that we should avoid them. There are three attributes which are taught us about the Good, precepts, counsels, and promises; for the Good is threefold, and it is both honest, and pleasant, and profitable. The precepts teach us honest good, because they teach the worship of the One God, and fairness of manners and of virtues which make the honest man. In counsels there is the useful good. S. Matt. xix. 21, "If thou wilt be perfect go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven." The delightful or joyous good flows from promises. S. John xvi. 22, "I will see you again, and your heart shall rejoice." Deut. iv. 1, "Hearken, O Israel, unto the statutes and the judgments which I teach you that ye may live, and go in and possess the land which the Lord God of your fathers giveth you." Likewise, concerning the evil things there are three points to be noticed—prohibitions, dissuasions, and comminations, and they agree with the threefold nature of evil. There is the evil of deadly sin, of venial sin, and of the sin of eternal punishment. The prohibitions refer to the evil of deadly sin, "Neither shalt thou commit fornication," &c., and so with regard to the other prohibitions. The dissuasions refer to venial sin, Eccles. xix. 1, "He that contemneth small things shall fall by little and little. Thou hast avoided grand things, be careful lest thou art overwhelmed in the sand." Comminations have respect to the evil of eternal punishment—Isa. lxvi. 24, "For their worm shall not die, neither shall their fire be quenched." Rightly, therefore, does the Apostle say that whatever things were written in the book of Scripture were written for our instruction.

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HOMILY V.

THE ADVENT OF JUSTICE.

SECOND SUNDAY IN ADVENT.—(FROM THE GOSPEL.)

"And there shall be signs in the sun, and in the moon, and in the stars."—*S. Luke* xv. 25.

WE spoke in the Gospel of the preceding Sunday of the mercy of Our Lord's second coming; we will now treat of the *justness* of His Advent. It appertains to justice to punish the evil, and to reward the good; and therefore both these acts are treated of in this Gospel. The former in the words of the text, "And there shall be signs;" and the latter in the second part of this Gospel, "Look up, and lift up your heads, for your redemption draweth nigh." About the punishment of the wicked, the Gospel shows that the Creator and the creature unite for their punishment. This creature, which meets together for the punishment of the wicked, is threefold—spiritual, corporeal, and composite. The spiritual creature is an angel; the composite creature is a man; the corporeal creature is twofold, superior and inferior—the former being the heavenly bodies, the latter being the elements. Therefore the Lord points out in this Gospel that the wicked receive punishment from Him, by angels, by heavenly bodies, and from themselves. Firstly, they shall see the Son of Man; secondly, the powers of heaven shall be shaken; thirdly, there will be signs in the sun, moon, and stars; fourthly, the sea and waves roaring; fifthly, men's hearts failing them for fear. Of the first, it is known that in a threefold manner God will afflict the wicked: firstly, in awarding; secondly, in convicting; thirdly, in condemning. Of the first, "I have been naked;" of the second, "Since ye have not done it unto Me," &c.; of the least of these, &c.; of the third, "Depart from Me, ye wicked." As in a threefold manner the Son of Man afflicts the wicked, so do the angels also. In the first place by drawing the wicked to judgment; in the second place by separating them from the good; in the third place by consigning them to eternal fire. S. Matt. (xiii. 41, 42) speaks of this threefold office of the angels, "The Son of Man shall send forth His angels," &c. "They shall gather out of His kingdom,"

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and so draw the wicked to judgment, since with their heavy bodies they cannot move so quickly as the angels. "All things that offend and them which do iniquity, and so they will separate the evil from the midst of the just." "And shall cast them into a furnace of fire." So fulfilling the third office. The celestial body shall in the same way—in a threefold manner—afflict the wicked. In the first place, by frightening them with signs; in the second place, by afflicting them with darkness; in the third place, by discovering their wickedness. Of the first, there shall be signs in the sun, moon, and stars, Joel ii. 30, 31, "And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke;" of the second, S. Matt. xxiv. 29, "The sun shall be darkened, and the moon shall not give her light;" of the third, Job xx. 27, "The heavens shall reveal his iniquity."

HOMILY VI.

THE TRUE MINISTRY OF CHRIST.

THIRD SUNDAY IN ADVENT.—(FROM THE EPISTLE.)

"Let a man so account of us as the ministers of Christ."—1 *Cor.* iv. 1.

IN the preceding Epistle the Apostle has taught us that Christ was a Minister for us. "But I say that Christ was the Minister of the Circumcision," so, therefore, in this Epistle he teaches us that we ought to be the ministers of Christ, and six matters are treated of concerning this ministry. First, that we ought to make ministers of Christ; second, that we ought to avoid a thoughtless choice; third, to despise human discernment; fourth, not to trust to individual conscience; fifth, to submit all choice to Christ as the Judge; sixth, to seek praises from God alone. Of the first, "Let a man so account of us as of the ministers of Christ;" of the second, "to judge nothing before the time;" of the third, that "it is a very small thing to me that I should be judged of you;" of the fourth, "I know nothing by myself;" of the fifth, "until the Lord come;" of the sixth, "then shall every man have praise of God." It ought to be known about the first

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point that there are three chief reasons why we ought to be ministers of Christ and to serve Him—(1) Because whatever we are able to do He gave us the power to do when He created us; (2) because He served us by redeeming us; (3) because He will further preserve us to glory. Of the first, S. Bernard, "Who ought we more rightly to serve than Him Who need not have created us unless he willed." "It is He that hath made us" (Ps. xcv. 7). Of the second, S. Luke xxii. 27, "I am among you as He that serveth," for He temporally served them by washing their feet, in cleansing by His own blood the wounds of sinners, and in ministering to His own flesh—(1) S. John xiii. 5, "And began to wash the disciples' feet." (2) Rev. i. 5, "Him that loved us and washed us from our sins in His own blood." Isa. xliii. 24, "Thou hast made me to serve with thy sins." (3) S. Matt. xxvi. 26, "Jesus took bread and brake and gave it to His disciples." S. Bernard, "The good Minister Who gave His Flesh for food, His Blood for drink, and His Soul for a ransom, He will likewise serve in glory." S. Mark xii. 37, "That He will gird Himself and make them to sit down to meat, and will come forth to serve them." Rightly, therefore, we are said to be His ministers. But there are these things which He chiefly hates in His ministers—want of compassion, disobedience, and uselessness. Of the first, S. Matt. xviii. 32, 33, "O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee?" S. Matt. xxiv. 48, 49, "But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken, the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." Of the second, S. Luke xii. 47, "And that servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes." Of the third, S. Matt. xxv. 30, "And cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth." There are three things which the Lord requires

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of His servants—the first, that they should be cleansed from every defilement of sin; the second, that they should be ornamented with every virtue; the third, that they should be decorated with honesty of manners. Of the first, Ps. ci. 6, "He that walketh in a perfect way he shall serve Me." 1 Tim. iii. 10 (Vulg.), "Let them minister having no crime." Of the second, 2 Cor. vi. 4, "In all things approving ourselves as the ministers of God." Of the third, 1 Peter ii. 12, "Having your conversation honest among the Gentiles." Of these three things, Exod. xl. 12, 13, "And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation and wash them with water;" (v. 15), "and thou shalt anoint them as thou didst anoint their father," &c. 2 Cor. ii. 15, "We are unto God a sweet savour of Christ." But the Lord requires that we should serve Him in three ways—first, by imitating Him; second, by delighting in His service; thirdly, by fearing Him. Of the first, S. John xii. 26, "If any man serve Me, let him follow Me." Of the second, Ps. c. 2, "Serve the Lord with gladness." Of the third, Ps. ii. 11, "Serve the Lord with fear." The first makes the service acceptable to the Lord; the second makes us ready in serving,; the third preserves us in His service. But the Lord promises three rewards to His servants, viz., happiness, dignity, and eternity. Of the first reward, 1 Tim. iii. 13, "For they that have used the office of a deacon well purchase to themselves a good degree." Of the second reward, S. Matt. xxv. 23, "Well done, good and faithful servant, thou hast been faithful over a few things," &c. Of the third reward, Rev. vii. 15, "And serve Him day and night in His Temple;" and afterwards He "shall feed them, and shall lead them unto the living fountains of waters." Eternity is a fountain of life. As Dionysius says, "Eternity is endless, and at the time the whole and perfect possesion of life." Of these three attributes, S. John vii. 26, "Where I am, there also shall My servant be." Where Christ is, there is joyful exultation and eternal delightfulness, to which for His sake may the Lord God bring us.

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HOMILY VII.

THE ADVENT OF GRACE.

THIRD SUNDAY IN ADVENT.—(FROM THE GOSPEL.)

"Now, when John had heard in the prison the works of Christ," &c. —*S. Matt.* xi. 2-4.

IN the preceding Gospel the Advent of Justice was treated of: in this Gospel the Advent of Grace is considered. Mention is here made of S. John Baptist, whose name is interpreted the grace of God; or, as he in whom the grace of God was. Four things are here spoken about S. John—(1) his imprisonment; (2) the question about the Advent of Christ by the disciples whom He sent; (3) the answer of the Lord; (4) the manifold commendation of John. He was praised chiefly on four accounts —(1) for the strength of his constancy; (2) for the rigour of his clothing; (3) for the dignity of his office; (4) for the holiness of his life. Firstly, when John had heard; secondly, "Who art thou;" thirdly, "Go and show John again," &c.; fourthly, "He began to say unto the multitudes concerning John." And, again (1) of the commendation, "What went ye out into the wilderness to see? A reed shaken with the wind?" (2) "A man clothed in soft raiment." (3) "Yea I say unto you, and more than a Prophet." (4) "This is he of whom it is written, Behold, I send My messenger before thy face," &c. But afterwards it ought to be known concerning the bonds that three kinds of people are said to be in bonds. The godly are placed in the bonds of precepts; the impious, in the bonds of sinners; the condemned, in the bonds of the tormentors. Of the first, Ezekiel iv. 8, "Behold I will lay bands upon thee." Hos. xi. 4, "I drew them with the cords of a man; with bands of love." Of the second, Prov. v. 22, "He shall be holden with the cords of his sins." Isa. x. 4 (Vulgate), "That you be not bound down under the bond." Of the third, Wisdom xvii. 2, "Fettered with the bonds of darkness." S. Matt. xxii. 13, "Bind him hand and foot, and take him away and cast him into outer darkness." The first bonds are to be sought for; the second bonds to be dissolved; and the

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third to be avoided. For three reasons the bonds of the teachers are to be embraced—(1) because by them safety is obtained against all evil; (2) because he who is bound by them is protected by the wisdom of God; (3) because from them he goes forth to government. Of the first reason, Eccles. vi. 30, "Then shall her fetters be a strong defence." Of the second reason, Wisdom x. 14, "And left him not in bonds." Of the third reason, Eccles. iv. 14, "Because out of prison and chains sometimes a man cometh forth to a kingdom." There are not only the bonds of preceptors to be embraced, but the bonds of sinners to be dissolved. For the sinner is bound with the chains of pride, of avarice, of luxury, and of an evil tongue. Of the first chain, Job xxxix. 5, "Who hath sent out the wild ass free? Or who hath loosed the bands of the wild ass?" By the wild ass pride is understood. Job. xi. 12, "For vain man would be wise, though man be born like a wild ass's colt;" whence the bands of the wild ass are the bands of pride. Of the second chain, Isa. v. 18, "Woe unto them that draw iniquity with cords of vanity." Riches are vanity. Of the third chain, Prov. viii. 22, "Immediately he followeth her as an ox led to be a victim, and not knowing that he is drawn like a fool to bonds," (Vul.), for the hands of a woman are the bonds that draw. Ecc. vii. 27, "And I find more bitter than death the woman whose heart is snares and nets, and her hands as bands." These are the bonds that are to be dissolved.

These bonds are loosened in four ways—(1) by the grace of justification; (2) by the grace of contrition; (3) by the modesty of confession; (4) by the penance of satisfaction. Of the first way, Ps. cxvi. 16, "Thou hast loosed my bonds," that is to say, the Lord has done this by infusing grace. Of the second way, Dan. iii. 25, "Lo, I see four men loose;" where it is said the fire consumed the chains of the children. By the fire contrition is understood. Psalm xxxix. 3, "While I was musing the fire burned." Of the third way, Hos. v. 13 (Vulg.), "And Ephraim saw his sickness, and Judah his band." Judah is interpreted as confessing. So that he saw his band when being penitent; he saw himself bound by the band of sinners; he declares himself in confession, that he may be loosed. Of the fourth way, Nah. i. 12, 13, "I have afflicted thee.

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And will burst thy bonds in sunder." So are loosed the bands of sinners; but the bands of the tormentors are to be avoided for three reasons—(1) because they are dark; (2) because they are cruel; (3) because they are eternal. Of the first reason, Wisdom xvii., "Fettered with bonds of darkness." Of the second reason, Eccles. xiii. 15, "He will not spare to do thee hurt, and to cast thee into prison." Of these bands, Isa. xxviii. 22, "Lest by chance he should be bound with our fetters." Of the third reason, S. Jude 6, "He hath reserved in everlasting chains under darkness." He speaks of demons. From these chains may God deliver us, to Whom, &c.

HOMILY VIII.

THE TRUE JOY.

FOURTH SUNDAY IN ADVENT.—(FROM THE EPISTLE.)

"Rejoice in the Lord alway: and again I say, Rejoice. Let your moderation be known unto all men."—*Philip.* iv. 4. 5.

THE Apostle exhorted us in the end of the preceding Epistle that we should reserve all things to Christ, the true Judge; but, lest we should be overcome by the long delay, he said that He was about to come in a very little while. "The Lord," he said, "is at hand." But the Apostle in the words of the text teaches three things—(1) he exhorts to inward holiness; (2) to honest conversation; (3) he subjoins the reason. I. Inward holiness consists in two things—firstly, that evil affections should be renovated; and, secondly, that good affections should be obtained. S. Bernard said that holy affection makes the saint, whilst evil affection is to rejoice in the world. II. But there is an evil joy of the world, as in evil things, in vanities, in base pleasures. The joy in evil things is to rejoice in wickedness; the joy of vanities is to rejoice in riches, which are vain; and the joy in base pleasures is to rejoice in wantonness. Of the first, Prov. ii. 14, "Who rejoice to do evil, and delight in the frowardness of the wicked." Of the second, Ps. xlix. 6, "They that trust in their wealth, and boast themselves in the multitude of their riches."

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Of the third, Job xxi. 12, "And rejoice at the sound of the organ." S. James v. 5, "Ye have lived in pleasure on the earth, and been wanton." S. Augustine says of these three kinds of joy—"What is the joy of the world? Wantonness is the impurity of the wickedness of the world; to toy with the games, to be luxurious, to be allured, to be swallowed up, and to offend by baseness. To rejoice in the Lord is that joy which tends to salvation; for the loving-kindness of the Lord leads to justification, for He is most bountiful by way of remuneration. For a very small servitude He gives eternal life and the heavenly kingdom, and such a Lord is without doubt to be rejoiced in; Who saves His servants by redeeming them; Who dismisses all their debts by justifying them; and Who will crown them with an eternal kingdom by preserving them."

Of the first, Isa. xxxiii. 23, "The Lord is our King; He will save us." S. Matt. i. 21, "He shall save His people from their sins." Of the second, Rom. v. 1, "Therefore, being justified by faith, we have peace with God." Of the third, Apoc. ii. 10, "Be thou faithful unto death, and I will give thee a crown of life." Of these three, Isa. lxi. 10, "I will greatly rejoice in the Lord. My soul shall be joyful in my God, for He hath clothed me with the garments of salvation. He hath covered me with the robe of righteousness as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels." To which joy may we be led through Jesus Christ our Lord.

HOMILY IX.

TO CRY TO GOD.

FOURTH SUNDAY IN ADVENT.—(FROM THE GOSPEL.)

"I am the voice of one crying in the wilderness."—*S. John* i. 23.

IN the former Gospel it was seen how Christ manifoldly praised John; in the present Gospel it is noted how John humbled himself. Morally, this world is understood by the text, Deut. viii. 15, "Who led thee through

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that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought." The scorpion represents luxury, and the drought is avarice. In this desert the creature proclaims Christ, the Just One and the Preacher. The creature cries three things—firstly, that we should know God; secondly, that we should love Him; thirdly, that we should give Him the praise that is due to Him. Of the first, S. Augustine said, "All things cry, God made me." Of the second, he says again, "Heaven and earth, and all things which are in them on all sides, tell me that I ought to love Thee; neither do they cease to say this to all things, that they may be inexcusable if they love Thee not." Of the third, he says, "It is wonderful that man rests from the praise of God when all creation invites us to praise Him." In like manner Christ cries threefoldly—firstly, in doing miracles; secondly, by preaching things useful and profitable; thirdly, in dying for us. Of the first, S. John xi. 43, "He cried with a loud voice, Lazarus, come forth." Of the second, S. John vii. 37, "Jesus stood and cried, saying, If any man thirst, let him come unto Me and drink." Of the third, S. Matt. xxvi. 5, 6, "Jesus, when He had cried again with a loud voice, yielded up the ghost." In the first cry His power appeared; in the second, His wisdom; in the third, His ineffable goodness and love. These three cries were necessary for our redemption—that He might be able to redeem; that He might know how to redeem; and that He might be willing to redeem us. Of these three reasons, 1 Cor. i. 30, "Christ Jesus, Who of God is made unto us wisdom and righteousness and sanctification;" also verse 24, "Christ, the power of God, and the wisdom of God." Christ is the anointed One, and therefore He is good; He is power, and therefore He is powerful; He is Wisdom, and therefore He is wise. In like manner the just cry manifoldly—firstly, in praying; secondly, in confessing; thirdly, in praising. Of the first way, Ps. lxxvi. 1, "I cried unto God with my voice; even unto God with my voice, and He gave ear unto me." Of the second way, Ps. xxxii. 5, "I said, I will confess my transgressions unto the Lord, and Thou forgavest the iniquity of my sin." Of the third way, Ps. lvii. 2, "I will cry unto God most high, unto God that performeth

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all things for me," for we ought to give Him thanks for His mercy. The Preacher likewise ought to cry three things—firstly, the wickedness of men; secondly, the misery of human weakness; thirdly, that the way of the Lord should be prepared. Of the first, Isa. lviii. 1, "Cry aloud, spare not; lift up thy voice like a trumpet, and show My people their transgression." Of the second, Isa. xl. 6, "The voice said, Cry. And he said, What shall I cry? All flesh is grass." Of the third, Isa. xl. 3, "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord," &c. Purity, humility, and justice prepare the way of the Lord. Of the first and second, Isa. lxii. 10, "Prepare ye the way;" and he adds the mode of preparing it—"Cast up the high way," by removing the loftiness of pride, that the way may be made by humility; "Gather out the stones," by the removing of the other sins, which preparation is the office of purity. Of the third, S. John i. 23, "Make straight the way of the Lord," and by purity make the rough ways plain. Humility orders us in relation to God; Justice regulates us in regard to our neighbours; and Purity with regard to ourselves. May we so govern ourselves that we may be worthy to obtain salvation through Jesus Christ our Lord. Amen.

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SECTION II.

THE

EPIPHANY AND ANTE-LENTEN HOMILIES.

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THE

EPIPHANY AND ANTE-LENTEN HOMILIES

OF

S. THOMAS AQUINAS.

HOMILY I.

THE ELEMENTS OF HUMAN PERFECTION.

FIRST SUNDAY AFTER THE EPIPHANY.—(FROM THE EPISTLE.)

"Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."—*Rom.* xii. 2.

THE Apostle in these words exhorts us to three things, in which consists the entire perfection of man. Firstly, that the *form* of this world be relinquished—"Be not conformed to this world." Secondly, that the *form* of the new life be assumed—"but be ye transformed by the renewing of your mind." Thirdly, that the will of God may be known—"that ye may prove what is that good, and acceptable, and perfect, will of God."

I. On the *first* head it is to be noted, that the *form*,* or manner of existence, of this world is threefold. (1) In the lust of concupiscence. (2) In the desire of earthly goods. (3) In the pride of life. Of these three, 1 S. John ii. 16, "The lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world." It is to be

* The *form* of life and existence (Greek, μορφή; Latin, *forma*) is far more intensive than the mere *habit* (Greek, σχῆμα; Latin, *modus*). —*Trans.*

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remembered that this threefold form has likewise a threefold manifestation—the "lust of the flesh" has a sensual form; the "lust of the eyes," an earthly form; the "pride of life," a devilish form. Lust makes a man sensual; avarice makes him earthly; pride makes him like the devil. Of these three, S. James iii. 15, "This wisdom descendeth, not from above, but is earthly, sensual, devilish." By the first, we are "conformed to this world" through gluttony and revelling; by the second, through avarice; by the third, through pride; so that they themselves will perish with the perishing world. As S. Greg. Mag. says, "He who leans upon that which is failing must of necessity come to ruin when it perishes." 1 S. John ii. 15, 17, "Love not the world." Why not? "The world passeth away and the lust thereof."

II. On the *second* head it is to be noted that the *form* of the new life is also threefold. It consists (1) in holiness of will; (2) in truth of speech; (3) in justness of deed. The first informs the heart; the second, the mouth; the third, the hands. Of the first, Eph. vi. 6, 7, "Doing the will of God from the heart, with good will." Of the second, Eph. iv. 25, "Putting away lying, speak every man truth with his neighbour." Of the third, Gal. vi. 10, "As we have therefore opportunity, let us do good unto all men." Of these three, Eph. v. 9, "For the fruit of the Spirit is in all goodness, and righteousness, and truth"—in "goodness" of heart, in "righteousness" of deed, in "truth" of speech. The form of goodness makes us angelical, since by goodness man became like unto the angels. The form of righteousness makes us celestial; by righteousness we are likened unto the saints. The form of truth makes us divine; by truth we are made like unto God. Of these three, Rom. xii. 1, "Present your bodies a living sacrifice, holy, acceptable unto God." Living by faith, Heb. x. 38, "The just shall live by faith." "Holy," which is cleansed. "Acceptable to God," through the truth, for God is truth.

III. On the *third* head it is to be noted that the "*will of God*" is threefold. Firstly, "good;" secondly, "acceptable;" thirdly, "perfect." This is to be understood in many ways, but chiefly in three. I. In a moral sense, the will of God was "good" in creating; "acceptable" in recreating; "perfect" in glorifying. "Good" in giving the gifts of nature; "acceptable" in giving the gifts of grace; "perfect" in the

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bestowal of glory. Of the first, Rev. iv. 11, "Thou art worthy, O Lord, to receive glory and honour and power; for Thou hast created all things, and for Thy pleasure they are and were created." For they were in idea in the Divine mind, they were created to have an existence of their own. Of the second, Ps. xxx. 7, "Lord, by Thy favour [tuâ voluntate, Vulg.] Thou hast made my mountain to stand strong;" since, in recreating, the Lord renewed the Divine beauty in us, and strengthened it by the favour of the Holy Ghost. Of the third, S. John xvii. 24, "Father, I will that they also whom Thou hast given Me be with Me where I am; that they may behold My glory." Ps. lxxiii. 24, "Thou shalt guide me with Thy counsel, and afterward receive me to glory." II. In another sense, the will of God is "good" in us by cleansing us from all impurity; "acceptable" through the showing forth of pity; "perfect" from the fervour of charity. Of the first, 1 Thess. iv. 3, "This is the will of God, even your sanctification," *i.e.*, cleansing. Of the second, S. Matt. ix. 13, "I will have mercy, and not sacrifice." Of the third, S. Luke xii. 49, "I am come to send fire on the earth, and what will I if it be already kindled?" By fire charity is understood. III. In a third sense, the "will of God" can be viewed as "good" in those who are married; "acceptable" in the continent; "perfect" in prelates who are preserved for perfection. In the married, as exciting them to works of mercy; in the continent, to do good to others like them; in prelates, to lay down their lives for the brethren. Of the first will can be understood Ps. cxiii. 10, "Teach me to do Thy will." Of the second, 1 Thess. iv. 4, "That every one of you should know how to possess his vessel in sanctification and honour, not in the lust of concupiscence." Of the third, Ps. ciii. 21, "Ministers of His that do His pleasure." The reward of His will is eternal life—Ps. xxx. 5, "In His favour [voluntas, Vulg.] is life."

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HOMILY II.

THE SEEKERS OF THE LORD.

FIRST SUNDAY AFTER THE EPIPHANY.—(FROM THE GOSPEL.)

"Behold! Thy father and I have sought Thee sorrowing."—*S. Luke* ii. 48.

MANY things are taught in this Gospel according to the letter, as is manifest, but in this word we are taught to seek God, to which we are frequently exhorted in Holy Scripture. Three things are noted in these words—Firstly, the seekers, "Behold! Thy father and I." Secondly, the manner of seeking, "have sought Thee sorrowing." Thirdly, the person sought for, "sought Thee."

I. On the *first* head it is to be noted that the *seekers* were Mary and Joseph, in whom two kinds of men are represented by which the Lord is sought—(1) He is sought by the contemplative in contemplation; (2) by the active in action. Mary signifies the illuminated, and typifies the contemplative who in contemplation receive the Divine illuminations. Joseph is interpreted "increase," and he signifies the active, who ought to have increase from works of mercy. The Lord is sought by both these, and to both can be applied. Ps. cv. 3, 4, "Let the heart of them rejoice that seek the Lord. Seek the Lord and His strength." The first portion of this refers to the contemplative, who are in continual joy and jubilation; the second portion to the active, who now and then need to be strengthened. Again, by Mary, Star of the Sea, faith is signified; and by Joseph, the increase of charity. Faith seeks for God, inasmuch as He is our Father; charity, inasmuch as He is the chief good. Of these two, Cant. v. 6, "My soul failed when He spake. I sought Him, but I did not find Him." Inasmuch as He speaks, insomuch did I seek, for faith cometh by hearing. "As far as he is beloved he seeks charity, which is the life binding the lover with the beloved," as S. Austin says. So plainly, if He be sought by charity, afterwards He shall be found.

II. On the *second* head it is to be noted that He ought to be sought for in seven differen ways—(1) With purity of mind, that we may be held to be free from every defilement

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of sin—1 Esd. vi. 21, "All that had separated themselves from the filthiness of the nations of the earth to seek the Lord the God of Israel." (2) With simplicity of intention —Wisd. i. 1, "Seek Him in simplicity of heart." (3) From the whole heart, that we may think only upon Him; (4) from our whole will, that we may only desire Him—of these two, 2 Chron. xv. 15, "They had sworn with all their heart, and sought Him with their whole desire; and He was found of them." (5) Quickly, ere the time in which He can be found pass away—Isaiah lv. 6, "Seek ye the Lord while He may be found, call ye upon Him while He is near." (6) Perseveringly, without cessation—Ps. cv. 4, "Seek His face evermore." (7) With sorrow for sin—Micah iv. 10, "Be in pain and labour to bring forth the daughter of Zion ..... the Lord shall redeem thee from the hand of thine enemies." "I and My Father," &c.

III. On the *third* head it is to be noted that we ought to seek God, "have sought *Thee*;" and to do this for four reasons—because (1) He is just, (2) merciful, (3) good, (4) Life. God is *just*, since no one who seeks as he ought to do shall fail to find Him; merciful, since He so graciously receives those seeking Him—of these two, Zeph. ii. 3, "Seek ye the Lord ..... seek righteousness, seek meekness." He is good, that He may magnify and reward those seeking Him—Lam. iii. 25, "The Lord is good unto them that wait for Him, to the soul that seeketh Him." He is Life, since He gives eternal life to those who are seeking Him—Ps. lxix. 32, "Your heart shall live that seek God." To which life may we be brought, &c.

HOMILY III.

THE LAW OF HOSPITALITY.

SECOND SUNDAY AFTER THE EPIPHANY.—(FROM THE EPISTLE.)

"Given to hospitality."—*Rom.* xii. 13.

IN this Epistle, which is altogether full of moral precepts, we are exhorted to great hospitality, to which *four* motives ought chiefly to move us. Firstly, the command of the

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Lord. Secondly, the example of the saints. Thirdly, the loss which is sustained by not exercising hospitality. Fourthly, the manifold advantage in its exercise.

I. On the *first* head it is to be noted that the Lord enjoined hospitality by a threefold law—the law of nature, the old and the new law. (1) He commanded, by the law of nature, that as we desire to receive hospitality from others, so we should shew it to others—S. Matt. vii. 12, "All things whatsoever ye would that men should do to you, do ye even so to them." (2) By the old law—Isa. lviii. 7, "Is it not to deal My bread to the hungry, and that thou bring the poor that are cast out to thy house?" Deut. xxvi. 12, "The stranger, the fatherless, the widow, that they may eat within thy gates and be filled." (3) By the new law—Heb. xiii. 2, "Be not forgetful to entertain strangers."

II. On the *second* head it is to be noted that the example of the saints teach us three things about hospitality—(1) That we should constrain strangers to "come in unto us." S. Luke xxiv. 29, "They constrained them, saying, Abide with us; for it is toward evening, and the day is far spent." (2) That we should protect our guests from harm—Gen. xix. 7, 8, "I pray you, brethren, do not so wickedly .....; with these men do nothing, for therefore came they under the shadow of my roof;" whence we may learn that it was a patriarchal custom to protect guests from violence (3) That with joy and gladness we should minister abundantly to their necessities—Gen. xviii. 3, 6, 7, "Pass not away, I pray thee, from thy servant. ..... And Abraham said, Make ready quickly these measures of fine meal; and Abraham ran unto the herd:" this history teaches us how with joy and gladness we ought abundantly to minister unto strangers.

III. On the *third* head it is to be noted that three evils are incurred by those who are unwilling to exercise hospitality. (1) They are here punished by the Lord—Wisd. xix. 13-16, "Others, indeed, received not strangers unknown to them, but these brought their guests into bondage that had deserved well of them. And not only so, but in another respect also they were wise; for the others against their will received strangers, but these grievously afflicted them whom they had received with joy. But they were struck with blindness." (2) They shall be confounded in the judgment—S. Matt. xxv.

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43, "I was a stranger, and ye took me not in." (3) They shall be shut up in an evil habitation—S. Matt. xxv. 4, "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels."

IV. On the *fourth* head it is to be noted that for three reasons we ought to be given to hospitality. (1) By doing this we gain grace, as the woman of Samaria who talked with Christ. (2) By doing this we frequently entertain saints and angels—Heb. xiii. 1, "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." (3) By doing this, we shall be received into an eternal, heavenly, and glorious habitation—S. Matt. xxv. 33, 34, "I was a stranger, and ye took me in. ..... Come, ye blessed children of My Father, inherit the Kingdom," &c.

HOMILY IV.

THE DUTIES OF MARRIAGE.

SECOND SUNDAY AFTER THE EPIPHANY.—(FROM THE GOSPEL.)

"And the third day there was a marriage in Cana of Galilee; and the Mother of Jesus was there."—*S. John* ii. 1.

FOUR marriages are spoken of in Holy Scripture—the first, historical; the second, allegorical; the third, tropological; the fourth, anagogical. (1) The literal marriage is the carnal union between the man and the woman; (2) the allegorical is between Christ and His Church; (3) the tropological between God and the soul; (4) the anagogical between God and the Church Triumphant. Of the first, Esth. ii. 18, "The King made a great feast with all his princes and servants" on the occasion of his marriage with Esther. Of the second, S. Matt. xxii. 2, "The Kingdom of Heaven is like unto a certain King which made a marriage for his son." Of the third, Hosea ii. 19, "I will betroth thee unto me in righteousness." Of the fourth, S. Matt. xxv. 10, "They that were ready went in with Him to the marriage." We now treat of the literal marriage, which, firstly, God sanc-

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tioned in three ways; which, secondly, implies three conditions.

I. On the *first* head it is to be noted that the literal marriage (1) God ordained in Paradise—Gen. i. 28, "God blessed them and said, Be fruitful and multiply, and replenish the earth." (2) He confirmed it by His Word—S. Matt. xix. 6, "What therefore God hath joined together, let no man put asunder." (3) He honoured it by His presence—"Both Jesus was called," &c. (4) He magnified it by a miracle—"The ruler of the feast had tasted the water that was made wine."

II. On the *second* head it is to be noted that in literal marriages there should be present three good qualities. (1) Faith, that the marriage bed be not violated—1 Cor. vii. 4, "The husband hath not power of his own body, but the wife." (2) Offspring, that children may be generated for the Lord—1 S. Tim. ii. 15, "She shall be saved in childbearing if they continue in faith." (3) An oath, that neither can be separated the one from the other—Eph. v. 32, "This is a great mystery; but I speak concerning Christ and the Church." The first good despoils the adulterers, of whom Heb. xiii. 4—"Whoremongers and adulterers God will judge;" the second, those who either procure barrenness, or bring up their children not to worship and serve God; the third, those who commit adultery, or marry two wives at the same time—Rom. vii. 3, "If while her husband liveth she be married to another man, she shall be called an adulteress." So we learn what are the hindrances to unlawful marriage.

HOMILY V.

PRIDE AND COVETOUSNESS.

THIRD SUNDAY AFTER THE EPIPHANY.—(FROM THE EPISTLE.)

"Be not wise in your own conceits."—*Rom.* xii. 16.

IN these words, according to a twofold exposition, two sins are prohibited—the sins of pride and avarice. The text is then explained thus: "Be not wise in your own

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conceits;" that is, deeming yourselves to be wise and prudent, which would be an effect of pride—Isaiah v. 21, "Woe unto them that are wise in their own eyes." Another explanation is—"Be not wise," &c.: hold not your wisdom for yourself alone, but also communicate it to others; hence the Gloss., exercise your wisdom not for yourself only, but rather for the benefit of your neighbour.

Three things ought chiefly to dissuade us from the sin of pride—firstly, it disorders a man towards God; secondly, towards his neighbour; thirdly, towards himself.

I. On the *first* head it is to be noted that by pride a man is disaffected toward God in three ways. (1) By falling away from Him—Ecclus. x. 14, "The beginning of the pride of man is to fall off from God." (2) By fighting against Him—Ps. lxxiii. 23 (Vulg.), "The pride of them that hate Thee ascendeth continually." (3) By exalting himself against Him—Job xv. 26 (Vulg.), "He hath run against Him with his neck raised up." Therefore is the Lord ever armed that He may resist the proud—S. James iv. 6, "God resisteth the proud."

II. On the *second* head it is to be noted that by pride a man is disaffected towards his neighbour in three ways. (1) By disturbing him with injuries—Prov. xiii. 10, "By pride cometh contention." (2) By vexing him with malice—Isaiah xiv. 5, "The Lord hath broken the staff of the wicked." (3) By condemning and despising him—Job. xii. 4, "I am as one mocked of his neighbour, who calleth upon God, and He answereth him."

III. On the *third* head it is to be noted that by pride a man is disaffected towards himself in three ways. (1) By deceiving himself—Jer. xlix. 16, "Thy terribleness hath deceived thee, and the pride of thine heart." (2) By rendering himself foolish—Prov. xxi. 24 (Vulg.), "The proud and the arrogant is called ignorant." (3) By confounding himself—Prov. xi. 2, "When pride cometh, then cometh shame."

Of Covetousness.—Against the sin of avarice the Creator, the creature, and Nature alike warn us. (1) The Creator by prohibiting it—S. Luke xii. 15, "Take heed and beware of covetousness." (2) The creature, in giving itself and its possessions. S. Austin says, "It is a great sign of Divine goodness that every creature thinks to give somewhat of its

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own nature." (3) Nature, by restraining it—Tobit iv. 16, "See thou never do to another what thou would hate to have done thee by another." Of the two sick that are healed in the Gospel for the day, the leprous is a proud and the paralytic is an avaricious man. *They are cured for two reasons*, which the Apostle unfolds in this Epistle. (1) "Live peaceably with all men," which prohibits pride, the great destroyer of peace. (2) "Provide things honest," which prohibits avarice.

HOMILY VI.

THE LEPROSY OF SIN.

THIRD SUNDAY AFTER THE EPIPHANY.—(FROM THE GOSPEL.)

"Behold, there came a leper and worshipped Him, saying, Lord, if Thou wilt, Thou canst make me clean."—*S. Matt.* viii. 2.

MORALLY, by this leper the sinner is understood, and this for four qualities of leprosy. Firstly, it is a corruption of humours. Secondly, it is a corruption of the members. Thirdly, it is infectious to others. Fourthly, it causes a separation from others. Sin is, therefore (1), a corruption of natural powers; (2) a failing of the gifts of grace; (3) an infection of one's neighbours; (4) a separation from the joys of saints and angels. S. Austin calls sin a corruption of manner, form, and order. It takes away grace, since grace cannot exist with mortal sin—Wisd. i. 4, "Nor dwell in a body subject to sins." It infects neighbours and the unreasoning creatures — Ps. cv. 38, 39 (Vulg.), "And the land ..... was defiled with their works;" Jer. iii. 2, "Thou hast polluted the land with thy whoredoms." It separates man from fellowship of God and the angels—Wisd. i. 3, "Perverse thoughts separate from God." Of these four—Ps. xiv. 12, "They are corrupt," behold the corruption of natural things; "they have done abominable works," behold the separation came not for effect; abomination is a cause of separation; "those that doeth good," behold the loss of grace: when grace is lost no one can do good works; "they are altogether become filthy," behold the infection. The leprous man chiefly infects by his breath. These four particulars of leprosy are described in Leviticus xiii. 45. The

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leper in whom the plague is, (1) his clothes shall be rent, (2) and his head bare; (3) he shall put a covering upon his upper lip; (4) he shall dwell alone without the camp. Of (1), because he is rent and poured out in his natural powers; of (2), the naked head is a mind devoid of grace; of (3), the lip-covering is to prevent infection: "guard the door of my lips;" of (4), without the camp of God, separated from the habitation of angels and saints.

HOMILY VII.

THE MYSTICAL SHIP.—No. I.

FOURTH SUNDAY AFTER THE EPIPHANY.—(FROM THE GOSPEL.)

"And when He was entered into a ship His disciples followed Him."—*S. Matt.* viii. 23.

FOUR things are to be considered in this Gospel. Firstly, the entering of Christ and His disciples into a ship. Secondly, the "great tempest in the sea." Thirdly, the prayer of His disciples—"Lord save us, we perish." Fourthly, the obedience of the storm to the command of Christ—"There was a great calm."

Morally, we are taught also four things. Firstly, to enter into holiness of life. Secondly, that temptations rage after we have entered. Thirdly, in our temptation to cry unto the Lord. Fourthly, to look for a calm according to His will.

I. On the *first* head it is to be noted, (1) That he enters into a ship who follows a holy life—S. Matt. ix. 1, "He entered into a ship ..... and came into His own city," just as by holiness of life man passes over and comes to his heavenly city. In the following Homily it will be explained why a holy life is likened unto a ship. (2) The disturbance of the sea by the tempest represents the temptations which rise up against holiness—Ecclus. ii. 1, "Son, when thou comest to the Service of God stand in justice and in fear, and prepare thy soul for temptation." (3) The cry of the disciples in the tempest is the prayer of the saints in tribulations and temptations—Ps. cxx. 1, "In my distress I cried unto the Lord, and He heard me." (4) The calm of the tempest is

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the cessation of temptation—Tob. iii. 22, "After a storm Thou makest a calm." Of these four—Ps. lxix. 23-29, "I am come into deep waters" in the ship of holiness, behold the first; "The floods overflow me," behold the second; "I am weary of my crying," behold the third; "Thy salvation, O God, set me up on high" above my temptations, behold the fourth.

II. On the *second* head it is to be noted that the tempest in the sea arose from the winds. Holy Scripture speaks of four winds when temptation arises, and trouble to the saints. Firstly, from the infestation of demons: this is a cold wind—Ecclus. xliii. 22, "The cold north wind bloweth, and the water congealeth into crystal." Secondly, from the perverseness of heretics: this is a blasting wind—Gen. xli. 6, 7, "Seven thin ears and blasted with the east wind sprung up after them," and "devoured the seven rank and full ears." Thirdly, from the cruelty of tyrants: this is a vehement wind—Job. i. 19, "Behold there came a great wind from the wilderness." Fourthly, from the malignity of false Christians: this is a burning wind—Ecclus. xi. 4, "He that observeth the wind shall not sow." Of these four, Dan. vii. 2—"The four winds of heaven strove upon the great sea."

III. On the *third* head it is to be noted that in the prayer of the Apostles there were three things which moved the Lord to help them. Firstly, because they besought Him instantly, "they awoke Him." Secondly, they asked humbly, "Lord." Thirdly, because they prayed for a useful thing, "Save us." Of (1), Rom. xii. 12, "Continuing instant in prayer;" of (2), S. Luke xviii. 13, 14, "The prayer of the humble publican penetrated Heaven itself;" of (3), S. John xvi. 24, "Ask and ye shall receive, that your joy may be full." Of these three, S. Matt. vii. 7—"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." "Ask" humbly, and ye shall receive; "seek" what is profitable, and "ye shall find;" "knock" continually, and the Kingdom of Heaven shall be opened unto you. Unto which Kingdom may we be brought.

NOTE.—S. Thomas Aquinas has no Homily upon the Epistle for this Sunday. The first of two on the Holy Gospel has supplied the omission. These two Homilies, as will be seen, illustrate each other.

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HOMILY VIII.

THE MYSTICAL SHIP.—No. II.

FOURTH SUNDAY AFTER THE EPIPHANY.—(FROM THE GOSPEL.)

"And when He was entered into a ship His disciples followed Him."—*S. Matt.* viii. 23.

MORALLY, by a ship holiness of life is signified—by reason of (1) the material; (2) the form; (3) the use. A ship is made of wood, iron, oakum, and pitch.

I. On the *first* head, the material of the ship, it is to be noted that—(1) By wood is represented righteousness, which is the righteousness of Christ—Wisd. xiv. 7, "Blessed is the wood by which justice cometh." (2) By iron, on account of its solidity, fortitude is expressed—Jer. i. 18, "Behold I have made thee this day ..... an inner pillar." (3) By oakum or tow, by which wounds are bound up, is implied temperance, by which is healed the wound of fleshly lust. Of those whose wounds have not been bound up it is said, Isa. i. 6, "Wounds, and bruises, and putrifying sores: they have not been closed, neither bound up." Jud. xvi. 13, of Samson, when deceived by Delilah, and bound with new ropes, "he broke them from off his arms like a thread." (4) By pitch is symbolized charity, which is the bond of souls—Gen. vi. 14, "Pitch it within and without with pitch." A holy man is formed by charity—1 Cor. xvi. 14, "Let all your things be done with charity.

II. On the *second* head it is to be noted that the form of the ship consists in five particulars. Firstly, the smallness of the beginning. Secondly, breadth of the middle. Thirdly, the height of the end. Fourthly, the narrowness of the bottom. Fifthly, the wideness of the top. Of (1), the smallness of its beginning, is the grief for past sins—Jer. vi. 26, "Make thee mourning as for an only son, most bitter lamentation." Of (2), the breadth of the middle is hope of the eternal joys—Rom. xii. 12, "Rejoicing in hope." Of (3), the height of the end is the fear of eternal punishments. The holy man grieves over the sins he commits, and he fears the punishments which he merits, but he fails not through desperation in fear and grief—S. Matt. iii. 8, "Bring forth, therefore, fruits meet for repentance." Of (4), the narrow-

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ness of the bottom is the humility which arises from highest goodness—Ps. lxxxi. 10, "Open thy mouth wide and I will fill it."

III. On the *third* head it is to be noted that the use of a ship in four ways stands for holiness of life. 1. The first use is to carry men across the sea. We ought by holiness to pass over the sea of this world to the heavenly country, to God—Wisd. xiv. 5, "Men also trust their lives even to a little wood, and passing over the sea by ships are saved." 2. The second is to carry merchandise, or fruits, which are the odour of good works, to be diffused from us on all sides—Job. iv. 25, 26, "My days are swifter than a post ..... they are passed away as the swift ships." Phil. iv. 18, "An odour of a sweet smell, a sacrifice acceptable, well-pleasing to God." 3. The third use is to make war in them. We ought by holiness to war against the demons—1 Macc. xv. 3, "I have chosen a great army, and have built ships of war." Eph. vi. 12, "We wrestle not against flesh and blood, but against principalities, against powers." 4. The fourth use is to catch fishes, to convert men to God—S. Matt. iv. 19, "I will make you fishers of men."

HOMILY IX.

THE HOLY NAME.

Fifth Sunday after the Epiphany.

"Whatsoever ye do in word or deed, do all in the Name of the Lord Jesus, giving thanks to God and the Father by Him."—*Coloss.* iii. 17.

The Name of God and of the Lord Jesus Christ is here noted of in three ways—Firstly, it is to be ever thought of. Secondly, it is to be ever used. Thirdly, it has manifold power.

I. On the *first* head it is to be noted that the Name of God is to be used on five occasions—(1) In walking—Ps. xx. 7, "We will remember the Name of the Lord our God." (2) In praying—S. John xvi. 23, "Whatsoever ye shall ask the Father in My Name, He will give it you." (3) In speaking; (4) in working—of these two, the text. (5) In hoping—Ps. xxxix. 5 (Vulg.), "Blessed is the man whose trust is in the Name of the Lord."

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II. On the *second* head it is to be noted that the Name of God is to be used in five ways. (1) It is to be retained in the heart, and so become a cause of joy—Is. xxvi. 8, "The desire of our soul is to Thy Name." (2) It is to be heard by the ear, and so cause delight—Job xxix. 11, "When the ear heard me, then it blessed me." (3) It is to be carried in the hand, and so be a lever of strength—Prov. xviii. 10, "The Name of the Lord is a strong tower." (4) It is to be written on the forehead, as a mark of honour; it will make a man (Isa. lviii. 13) "holy of the Lord, honourable."

III. On the *third* head it is to be noted that the manifold virtue of this Name is expressed in eight particulars in the text—(1) In It were all things created. (2) By It are the demons put to flight. (3) By It were all infirmities healed. (4) Through It were sinners justified. (5) By It are the sad made joyful. (6) By It are the tempted helped. (7) Through It are the just increased in grace. (8) All who call upon It are saved. Note, that this Name enlightens the reason; soothes anger; delights the desire. The inhabitants of the world unseen, fear It; of the earth, adore It; of Heaven, praise It. It spoils Hades; It liberates the earthly; It exalts the heavenly.

HOMILY X.

THE TARES AND THE WHEAT.

FIFTH SUNDAY AFTER THE EPIPHANY.—(FROM THE GOSPEL.)

"Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn."—*S. Matt.* xiii. 30.

IN these words five things are noted—Firstly, the sin of the wicked, "tares." Secondly, their punishment, "bind them in bundles to burn them." Thirdly, the goodness of the righteous, "the wheat." Fourthly, their glory, "gather into My barn." Fifthly, the abundance of God's "barn."

I. On the *first* head it is to be noted that the tares are of three kinds, corresponding to three sins—(1) They are darnel, which signifies luxury. Darnel perverts the state of the reason just as luxury does—Ezek. xxiii. 9, "Upon whom she doted;" Hos. iv. 11, "Whoredom and wine and new

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wine take away the heart;" 1 Kings xi. 3, "His wives turned away his heart." (2) They are vetch, which is bitter, which signifies avarice, and which afflicts the covetous in a wonderful way—Eccles. v. 13, 14, "Riches kept by the owners thereof to their hurt. But those riches perish by evil travail." There is a "sore evil" in collecting them; a worse in hoarding them; the worst of all in losing or leaving them. (3) They are wild oats, which on account of their uselessness signify pride—Job xi. 12 (Vulg.), "A vain man is lifted up into pride." Truly tares are indeed evil.

II. On the *second* head is to be noted their punishment, "bind them in bundles," &c., of which three points are to be considered—(1) They will be bound with eternal chains, "bind them;" (2) they will be bound together "in bundles" —of these two, Wisd. xvii. 17, "They were all bound together with the chain of darkness." (3) They will be burnt, "to burn them"—Isa. lxvi. 24, "Neither shall their fire be quenched." From five particulars can be learned the greatness of this punishment by fire: (1) It burns, yet is not consumed—Wisd. xix. 20, "The flames wasted not the flesh of corruptible animals." (2) With the heat, cold is also mingled—S. Matt. xiii. 42, "Into a furnace of fire: there shall be wailing" (from excessive heat) "and gnashing of teeth" (from intense cold). So the Gloss. (3) It will most cruelly afflict—S. Austin says, "So much hotter will it be than our fire; as our fire is than mere painted fire." (4) It will be eternal—S. Matt. xxv. 41, "Depart from Me, ye cursed, into everlasting fire." (5) It will be heat without splendour—Ps. xxix. 7, "The voice of the Lord divideth the flames of fire." In a flame is both light and heat; the Lord will divide it so that the heat alone remains.

III. On the *third* head is to be noted the goodness of the holy (the wheat), three forms of which will be here mentioned—(1) It is white on account of purity; (2) it is red on account of charity—of these two, Cant. v. 10, "My Beloved is white and ruddy." (3) It is heavy by gravity of manners—Ps. xxxv. 18, "I will praise Thee among much people."

IV. On the *fourth* head is to be noted the glory of the Saints, "gather the wheat into My barn"—which is (1) spacious, for the sake of pleasantness; (2) refreshing, for the sake of joy; (3) enduring, on account of eternity. Of the

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first, Ps. xxvi. 8, "Lord, I have loved the habitation of Thy house, and the place where Thine honour dwelleth." Of the second, Ps. cxii. 3, "Wealth and riches shall be in His house." Of the third, 2 Cor. v. 1, "An house not made with hands, eternal in the heavens."

V. On the *fifth* head is to be noted the abundance of the "barn"—it is full of corn and wine and oil. (1) Corn is the joy of the vision of the Son—Ps. lxxxi. 16, "He should have fed them also with the finest of the wheat;" S. John xii. 24, "Except a corn of wheat fall into the ground and die." (2) Wine is the joy of the vision of the Father—Ps. civ. 15, "Wine that maketh glad the heart of man." (3) Oil, the joy of the vision of the Holy Spirit—Ps. xlv. 7, "Thy God hath anointed thee with the oil of gladness above thy fellows." The "oil of gladness" is God the Holy Ghost. Of these three, 2 Chron. xi. 11, "Store of victual and of oil and wine." Gen. xxvii. 28, "God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine."

HOMILY XI.

THE HEAVENLY STADIUM.

SEPTUAGESIMA.—(FROM THE EPISTLE.)

"So run, that ye may obtain." — 1 *Cor.* ix. 24.

THE Apostle sets before us two things in this Epistle. Firstly, he exhorts us to run—"run." Secondly, he points out the end of running—"that ye may obtain."

I. On the *first* head it is to be noted that the course to be run is threefold. (1) The first is the course of *nature*—Job ix. 25, "My days are swifter than a post;" Jer. xxiii. 10, "Their course is evil;" 1 Cor. ix. 26, "I therefore run not as uncertainly." The course of nature is threefold, for naturally the creature runs in a threefold way. Firstly, they run in serving men—3 Esd. iv. 34, "Swift is the sun in his course," for it travels in order that it may serve man. Secondly, in punishing the wicked—Wisd. v. 25, "The water of the sea shall rage against them, and the rivers shall run together in a terrible manner: a mighty wind shall

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stand up against them, and as a whirlwind shall divide them." Creatures were naturally created to punish those who rebelled against their Creator"—Wisd. xvi. 24, "For the creature serving Thee, the Creator, is made fierce against the unjust for their punishment." Thirdly, they hasten in having aimed at nothing, when the creatures, who are naturally from nothing by themselves, strain after nothing. S. Austin asks, "What is the present life save a kind of passage to death?" (2) The course of *sin* is likewise threefold. Firstly, the course of pride — Job xv. 26 (Vulg.), "He hath run against Him with his neck raised up, and is armed with a fat neck." Secondly, of avarice—Prov. i. 16, "Their feet run to evil." It is said of the covetous, Ps. l. 18, "When thou sawest a thief, thou consentedest with him." Thirdly, of luxury—Eccles. vii. 26, "I find more bitter than death the woman whose heart is snares and nets, and her hands as bands." As sheep are led to the slaughter, so are men by luxury. (3) The course of *grace* is likewise threefold. Firstly, a course of doctrine—Gal. ii. 2, "I went up by revelation, and communicated unto them that Gospel which I preach among the Gentiles, but privately to them which were of reputation, lest by any means I should run, or had run, in vain." Secondly, of mercy—Gen. xviii. 7, 8, "Abraham ran unto the herd, and fetcht a calf tender and good ..... and set it before them." Thirdly, of perseverance—2 S. Tim. iv. 7, "I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness."

II. On the *second* head it is to be noted that the end of running so as to gain the reward implies three conditions. (1) We must run cautiously, lest we fall or tumble down into the pitfall of sin—Eph. v. 15, "See then that ye walk circumspectly." (2) We must run quickly, lest another overtake us, or lest we should become torpid through sloth—Heb. iv. 11, "Let us labour to enter into this rest." (3) We must run perseveringly, so that we forsake not the course, nor fail of well-doing—S. Matt. xxiv. 13, "He that shall endure unto the end, the same shall be saved." Patience is chiefly needed to enable us to persevere, and to bear all the troubles which come upon us in this world—Heb. xii. 1, "Let us run with patience the race that is set before us, looking unto Jesus."

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HOMILY XII.

THE LORD'S WORK AND OURS.

SEPTUAGESIMA.—(FROM THE GOSPEL.)

"And he went out about the third hour, and saw others standing idle in the market-place, and said unto them; Go ye also into the vineyard, and whatsoever is right I will give you."—*S. Matt.* xx. 3, 4.

FOUR things are noted in these words. Firstly, the goodness of the Lord: "He went out" for the salvation of His people. For the going out of Christ to lead men into His vineyard was an act of infinite goodness—Habak. iii. 13, "Thou wentest forth for the salvation of Thy people." Secondly, the foolishness of man: "Saw others standing idle in the market-place." Nothing is more foolish than for man, who ought in this present life so to work that he may live eternally, to live idly—Ecclus. xxii. 2, "The sluggard is pelted with the dung of oxen, and everyone that toucheth him will shake his hands." Thirdly, the necessity of working in the Lord's vineyard—"Go ye also into the vineyard;" 2 Thess. iii. 10, "If any would not work, neither should he eat." Fourthly, the profit of the labour—"Whatsoever is right I will give you;" Rev. xxii. 12, "Behold, I come quickly; and My reward is with Me, to give to every man according as his work shall be."

I. On the *first* head it is to be noted that Christ is said to have had five goings out—(1) In the beginning of the world, as a Sower, sowing His creatures—S. Luke viii. 5, "A Sower went out to sow His seed." (2) In His Nativity, enlightening the world—Isa. lxii. 1, "Until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth;" S. John xvi. 28, "I came forth from the Father, and am come into the world." (3) In His Passion, saving His own from the power of the Devil, and from all evil—Isa. li. 5, "My righteousness is near, My salvation is gone forth." (4) In providing, as a householder, for His family and affairs—"The Kingdom of Heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard." (5) He will go out in judgment, in a threefold way. Firstly, as a Visitor, making a severe inquisition upon the wicked—Isa. xxvi. 21, "Behold, the Lord cometh out of His place to punish the in-

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habitants of the earth for their iniquity." Secondly, as a strong fighter, subduing all His rebellious ones—Isa. xlii. 13, "The Lord shall go forth as a mighty man; He shall stir up jealousy as a man of war." Thirdly, as a Judge, punishing the wicked after their deservings—Mic. i. 3, "Behold, the Lord cometh forth out of His place, and He will come down and tread upon the high places of the earth."

II. On the *second* head it is to be noted that for five reasons it is most foolish to live in idleness in this present life. (1) Man was born to labour—Job. v. 7 (Vulg.), "Man is born to labour." (2) From idleness evil is learned, as from a bad master—Ecclus. xxxiii. 29, "Idleness hath taught much evil." (3) Idleness frequently commits dreadful sin—Ezek. xvi. 49, "Behold, this was the iniquity of thy sister Sodom, pride, fulness of heart, and abundance of idleness." (4) Idleness incurs the loss of eternal good—Prov. vi. 10, 11, "A little sleep, a little slumber, a little folding of the hands to sleep: so shall thy poverty come as one that travelleth." (5) Because eternal toil is acquired from a short rest—Ps. lxxiii. 5, "They are not in trouble [Vulg., labour] as other men, neither are they plagued like other men;" but like demons, Ps. xlviii. 9, 10 (Vulg.), "shall labour for ever, and shall live unto the end."

III. On the *third* head it is to be noted that this vineyard in which men are sent to labour is righteousness, in which, as S. Chrysostom observes, there are as many plants as there are virtues, and in which we perform five works. (1) Planting it with good works and graces—Ps. cvii. 37, "Plant vineyards which may yield fruits of increase;" Prov. xxxi. 16, "With the fruit of her hands she planted the vineyard." (2) Clearing it from thorns, which are vices, which the idle do not do—Prov. xxiv. 30, 31, "I went by the field of the slothful and by the vineyard of the man void of understanding, and, lo! it was all grown over with thorns, and nettles had covered the face thereof." (3) Pruning the superfluous shoots—Cant. ii. 12 (Vulg.), "The time for pruning is come;" S. John xv. 2, "Every branch that beareth fruit He purgeth it that it may bring forth more fruit." (4) Restraining the little foxes, the demons—Cant. ii. 15, "Take us the foxes, the little foxes that spoil the vines. (5) Protecting them from robbers—*i.e.*, from the praises and the blames of men—Cant. i. 6, "They made me the keeper of the vineyards."

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IV. On the *fourth* head it is to be noted that the reward of the labourers is a penny of the Gospel, which is equal to a thousand silver pieces—Cant. viii. 11, "Thou, O Solomon, must have a thousand," for the thousand pieces of silver are the thousand joys of eternity. To which may we be brought.

HOMILY XIII.

LABOUR AND TOIL.

SEXAGESIMA.—(FROM THE EPISTLE.)

"In labours more abundant."—2 *Cor.* xi. 23.

HOLY SCRIPTURE treats of four kinds of labour or travail. Firstly, material labour, by which man supplies the deficencies of nature—Job. v. 7, "Man is born unto trouble" (Vulg., labour). Secondly, the labour of sin, in which a man toils at committing sin—Jer. ix. 5, "Weary themselves to commit iniquity." Thirdly, the labour of Gehenna, after which there follows no rest—Ps. xlviii. 9, 10 (Vulg.), "Shall labour for ever, and shall still live unto the end." Fourthly, the labour of grace, which the just undergo in order to do good works—Prov. x. 16, "The labour of the righteous tendeth to life." Three of these kinds of labour are to be noticed.

I. On the *first* head it is to be noted that in *natural labour* five points are to be considered. (1) It was inflicted on man on account of sin, whence it is manifest that man should hate sin as the cause of his toil—Gen. iii. 17-19, "Cursed is the ground for thy sake: in the sweat of thy face shalt thou eat bread." (2) That if endured in love eternal blessedness is the fruit of labour—Ps. cxxviii. 2, "Thou shalt eat the labour of thine hands, happy shalt thou be." (3) It is demanded because the fruit of the land is frequently consumed by wild beasts, by insects, and by enemies; all of which are the effects of sin, therefore man ought to hate sin—Deut. xxviii. 33, "The fruit of thy land, and all thy labours, shall a nation which thou knowest not eat up." On the other hand, it is said of the just—Isaiah lxii. 8, "Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine." (4) All are called to labour: the

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idle are denied bread—2 Thess. iii. 10, "If any would not work, neither should he eat." (5) He that refuseth to labour is punished with eternal punishment—Ps. lxxii. 5 (Vulg.), "They are not in the labour of men, neither shall they be scourged like other men;" but with the demons.

II. On the *second* head it is to be noted that the labour of toil of *sin* is of five kinds. (1) Of covetousness—Eccles. iv. 8, "Yet is there no end of all his labour; neither is his eye satisfied with riches;" Prov. xxiii. 4, "Labour not to be rich." (2) Of pride—"What profit hath he that hath laboured for the wind?" The wind is pride. (3) Of luxury—Eccles. ix 9, "Live joyfully with the wife whom thou lovest all the days of the life of thy vanity ..... That is thy portion in this life, and in thy labour which thou takest under the sun. (4) Of sorceries—Isaiah xlvii. 12, "Stand now with thine enchantments, and with the multitude of thy sorceries, wherein thou hast laboured from thy youth." (5) Of gluttony—Eccles. vi. 7, "All the labour of man is for his mouth, and yet the appetite is not filled." What he may eat, and drink, and enjoy of his labour; so does the glutton speak.

III. On the *third* head it is be noted of the labour of Gehenna, that three particulars are to be noted. (1) Its immensity—Lam. iii. 5, "He hath compassed me with gall and travail." (2) Its bitterness—Eccles. x. 15, "The labour of the foolish wearieth every one of them." (3) Its duration—Ps. xlviii. 9, 10, "Shall labour for ever, and shall live unto the end." From which labour may the Lord deliver us.

HOMILY XIV.

THE BIRDS AND THE SEED.

SEXAGESIMA.—(FROM THE GOSPEL.)

"The fowls of the air devoured it."—*S. Luke* viii. 5.

BY the fowls of the air, are understood evil spirits; by the sea, righteousness; whence three points arise from the mystical expositions. Firstly, the quickness of the evil spirit to do evil—"birds;" secondly, their natural dignity—"of the air," or of heaven; thirdly, the iniquity of their sin—"devoured it."

I. On the *first* head it is to be noted that evil spirits are compared to birds for three reasons. (1) Their high flight;

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the evil spirits fly on high—Numb. xxiv. 21, "Thou puttest thy nest in a rock." (2) For their quickness of flight—Lam. iv. 19, "Our persecutors are mightier than the eagles of the heaven." (3) In their rapacity they live by devouring the souls that they have seized—Ezek. xvii. 3, "A great eagle with great wings, long-winged, full of feathers, took the branch of the cedar. He cropped off the top of his young twigs."

II. On the *second* head it is to be noted that the birds of the air are called evil spirits from their natural dignity, which consists of three things. (1) Of origin; for they were created in the high heavens. (2) Of lightness or subtlety. Of these two—Isa. xiv. 12-14, "How art thou fallen, O Lucifer, Son of the Morning ..... I will be like the Most High." His origin is pointed out, in that he is said to have fallen from Heaven, for he was created in Heaven. The name Lucifer signifies lightness and beauty of nature. (3) Of habitation on high—Eph. vi. 12, "Spiritual wickedness in high places."

III. On the *third* head it is to be noted that the iniquity of the evil spirits consists in their devouring three kinds of seeds. (1) Seed of the Word of God—"The seed is the Word of God;" S. Luke viii. 12, "Then cometh the Devil and taketh away the Word out of their hearts." (2) Seed of righteousness—2 Cor. ix. 6, "He who soweth sparingly shall reap also sparingly," &c. (3) Seed of any good work—Ps. cxxvi. 6, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bearing his sheaves with him." We sow this seed whenever we do good. Of (1), The evil spirits take away the seed of the Word of God by sowing error in the mind of man—2 Cor. iv. 4, "In whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ, Who is the Image of God, should shine unto them." Of (2), They take away the seed of righteousness by enticing men into unrighteousness—S. John viii. 44, "Ye are of your father the Devil, the lust of your father ye will do." Of (3), The Devil takes away the seed of good works, at the same time that he makes men to glory in them—S. Matt. vi. 1, 2, "Take heed that ye do not your alms before men to be seen of them. When thou dost thine alms, do not sound a trumpet before thee, as the hypocrites

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do ..... that they may have glory of men ..... They have their reward." Whence it is manifest that the seed must be guarded from the "birds of the air," from the evil spirits, that it may bring forth fruit an hundredfold, which fruit is the joy of eternity. To which may we be brought.

HOMILY XV.

CHARITY: ITS GAIN AND LOSS.

QUINQUAGESIMA.—(FROM THE EPISTLE.)

"Though I speak with the tongues of men and of angels, and have not charity," &c.—1 *Cor.* xiii. 1.

IN this Epistle we are invited to the exercise of charity, and it is manifoldly commended to us chiefly for five reasons. Firstly, for its preciousness—"Charity, which name signifies what is dear and precious." Secondly, the loss in its absence—"I am become as sounding brass," &c. Thirdly, its value in this present life—"Charity suffereth long, and is kind." Fourthly, its eternity—"Charity never faileth." Fifthly, its dignity—"The greatest of these is charity." Now mention the first two points.

I. On the *first* head it is to be noted that charity is precious on four accounts. (1) It can only come from One, and it must be given by the highest good—Rom. v. 5, "The love of God is shed abroad in our hearts by the Holy Ghost." (2) It belongs only to the good. S. Austin says, "Charity is a peculiar fountain; a stranger does not communicate with it." (3) Possessing it, all good things are possessed. S. Austin says, "Mark, how great a good is charity, which being absent renders all other good things vain, but he to whom it is present has all things. (4) The possessor of charity is most dear to God, for it is of that nature that they who possess it are called dear, whence the Lord calls those living in charity the most beloved—Cant. v. 1, "Eat, O friends; drink, yea, drink abundantly, O beloved."

II. On the *second* head it is to be noted that the absence of charity entails a threefold loss, as the Apostle here points out. (1) The best part of our nature is wasted—"I am become as sounding brass." In time the brass is worn away by giving out the sound, just as the rational creature without

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charity is consumed by vices. S. Austin says in the "City of God," "If we were not of a good nature we should not be harmed by vices; for what harm can they do us save to deprive us of integrity, beauty, salvation, and peace?" (2) The soul without charity, being separated from God, dies—"I am nothing"—that is, I am dead, I am separated from the truth, without which man is dead; 1 S. John iii. 14, "He that loveth not his brother abideth in death." (3) Every work without charity is rendered useless—"Though I bestow all my goods to feed the poor, though I give my body to be burned." S. Ambrose declares that he who has not charity lacks all good. From which state may we be preserved.

HOMILY XVI.

BLINDNESS AND SIGHT.

QUINQUAGESIMA.—(FROM THE GOSPEL.)

"A certain blind man sat by the way-side."—*S. Luke* xviii. 35.

MORALLY, by the blind man the sinner is understood—Zeph. i. 17, "They shall walk like blind men, because they have sinned against the Lord." As the blind does not see bodily, so the sinner does not see spiritually. Firstly, there are seven causes which hinder the bodily sight, which represent the seven mortal sins which produce spiritual blindness. Secondly, there are seven things which produce mental illumination.

I. On the *first* head it is to be noted that the seven causes of blindness and the seven sins are—(1) A swelling of the face, and this is pride; S. Austin says, "My face is swollen so greatly that it does not suffer me to see." (2) A darkness in the air: this is envy, whence the envious are spoken of as being blind—Wisd. ii. 21, "Their own malice blinded them." It is also said of the envy of the Jews—1 Sam. xviii. 9, "Saul eyed David from that day forward." (3) A derangement of the eyes: this is anger—Ps. xxxi. 9, "Mine eye is consumed with grief, yea, my soul and my belly." (4) Dust or anything that falls into the eye: this is avarice. Dust is of those temporal things which darken—S. Austin says, "I wandered after temporal things, and I was blinded."

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(5) A closing of the eyes, for no one can see who closes his eyes, or does not wish to open them: and this is a weakening, for the weakened from slothfulness alone is not able to open his intellectual eyes to behold spiritual good. Betius says that the wicked accustom their eyes to darkness, they turn them away from the light of truth; they are like those birds who see at night, but who are blind by day. (6) The gathering round the eyes of blood and humour: this is gluttony—Prov. xxiii. 29, "Who hath redness of eyes? They that tarry long at the wine;" even according to the letter, the spiritual and bodily eyes are both darkened by an excess of wine. (7) The shadow of little spots, for occasionally a small spot or nubercula is formed in the eye and produces blindness: this is luxury. S. Austin said, "Small cloudy spots were coming up from the wine of carnal concupiscence, and they darkened my heart that the sincerity of love could not be distinguished from the darkness of lust.

II. On the *second* head it is to be noted that the spiritual sight consists also of seven graces. (1) Of faith—S. Luke xviii. 42, "Receive thy sight: thy faith hath saved thee." S. Austin, "Faith is the illumination of the mind, the means by which it is enlightened from the First Light to behold spiritual blessings." (2) Of humility—S. John ix. 39, "For judgment I am come into this world, that they which see not might see:" these are humble who think that they see not. (3) Of present trial and bitterness—Tobit vi. 9, "The gall is good for anointing the eyes in which there is a little white speck." (4) Of love of one's neighbour—Rev. x. 18, "Eye-salve, that thou mayest see." (5) Abundance of tears: this is illustrated by he who, being born blind, went and washed in the pool of Siloam—S. John ix. 7, "He went his way therefore and washed, and came seeing." (6) Of fervent prayer—S. Matt. xx. 31, "Cried out, saying, Have mercy on us, O Lord, thou Son of David. ..... So Jesus had compassion on them, and touched their eyes, and immediately their eyes received sight." (7) Of the reverential hearing of Holy Scripture—Isa. xxix. 18, "In that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness."

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SECTION III.

THE

LENTEN AND EASTER HOMILIES.

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THE LENTEN HOMILIES

OF

S. THOMAS AQUINAS.

HOMILY I.

THE GRACE AND DUTIES OF LENT.

THE FIRST SUNDAY IN LENT.—(FROM THE EPISTLE.)

"Behold now is the accepted time: behold now is the day of salvation."—2 *Cor.* vi. 2.

TWO subjects for consideration are indicated in these words—firstly, a commendation of the present time, "Behold now is the accepted time;" secondly, the cause of this commendation is added, "Behold now is the day of salvation."

I. On the *first* head it is to be noted, that the present time is called an "acceptable time," for eight reasons—(1) Because it is the time for seeking the Lord: Hos. x. 12, "It is time to seek the Lord, till He come and rain righteousness upon you." (2) Because it is a time for reconciling the Lord: Ps. lxix. 13, "My prayer is unto Thee, O Lord, in an acceptable time." (3) Because it is a time for correcting our ways: Heb. ix. 10, "Until the time of reformation"—*i.e.*, of the injustice of the Jews. (4) Because it is a time for restraining superfluities and vices: Cant. ii. 12 (Vulg.), "The time of pruning is come." (5) Because it is the time of receiving the Divine compassion: Ps. cii. 13, "For the time to favour her, yea the set time, is come." (6) Because it is the time for suffering tribulation: Jer. xxx. 7, "It is even the time of Jacob's trouble; but he shall be saved out of it." (7) Because it is the time of acquiring salvation: Ecclus. iv. 28, "Refrain not to speak in the time of salvation." (8) Because it is a time for doing good: Ps. cxix. 126, "It is time for Thee, Lord, to work."

II. On the *second* head it is to be noted, that this "day of salvation" exhorts and invites us by eight ways to holiness—(1) The Holy Scriptures, which are read at this time. The Gospels and Epistles which are read invite us to prayer, to

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fasting, to almsgiving, to just dealing, to repentance, and to other things of this sort, so that he must be indeed insensible who does not now do good. (2) The Creator invites us, Who is believed at this time to have made the world; so that he would be greatly neglectful who did not perform some good act for God, when He has made so many good things for us. (3) The creature invites us to this, which in the time of winter ceased from work, and now begins to be active again, as is seen in herbs, plants, and animals: Jer. viii. 7, "The stork in the heaven knoweth her appointed times"—*i.e.*, for building, &c. (4) The example of Christ invites us to well-doing, Who at this time wrought many good things for us: S. Bernard, "Who made me altogether and at once by a word, in regenerating me; Who said many things, and did many miracles, and endured hardships." (5) The ordination of the Church invites us all to confession, and fasting, and frequenting of the church; whence he who does not do these things breaks the precepts of Mother Church: Prov. i. 8, "Forsake not the law of thy Mother." (6) The incitement and habits of many, for now many begin to perform good works, so that a man ought to be ashamed to remain alone with the few: Heb. xii. 1, "Seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." (7) The abundant forming, out of Divine grace; for it is to be believed that God, Who bestowed so many good things upon us, in these days pours out more abundantly His grace upon us: whence it is read in the Epistle, "that ye receive not the grace of God in vain." (8) The expectation of the great Easter ought to exhort us to good, for he who expects a great festival ought to make a great vigil, wherefore the Church now sings, "It is not for nought that we rise in the morning before the light, because the Lord promised the Crown to the watchers;" and again, "We expect to receive the Body of Christ, which none ought to receive unless purged: 1 Cor. xi. 28, 'Let a man examine himself, and so let him eat of that Bread and drink of that Cup.' Whence so by worthily celebrating the Lenten fast at the present time we shall come to Horeb, the Mount of God—to the heavenly Supper of the Gospel—to which," &c.

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HOMILY II.

CHRIST AN EXAMPLE IN FASTING.

The First Sunday in Lent.—(From the Gospel.)

"When He had fasted forty days and forty nights, He was afterward an hungered."—*Matt.* iv. 2.

S. Augustine says that it is the highest religion to imitate what we worship, so that, when Our Lord fasted, we ought to imitate Him in fasting. There are *four* reasons which ought to move us to fasting—firstly, the command of God; secondly, the example of Christ; thirdly, the manifold harm which befals those who do not fast; fourthly, the manifold benefits which come to them from fasting.

I. On the *first* head it is to be noted, that the Lord commanded us to fast in a fourfold manner—(1) By Himself, to Adam and Eve in Paradise, when He commanded that they should fast—*i.e.*, abstain from the tree of knowledge of good and evil, and eat it not. (2) He commanded it by the Law of Moses: Lev. xvi. 31, "It shall be a Sabbath of rest unto you, and ye shall afflict your souls by a statute for ever." (3) God commanded it by the Prophets: Joel ii. 15, "Sanctify a fast." (4) God commanded it by the Apostles: 2 Cor. xi. 27, "In hunger and thirst, in fastings often"—whence he is a manifest transgressor of the precepts of grace who is unwilling to fast.

II. On the *second* head it is to be noted, that Our Lord taught us that there were *four* things necessary in fasting—(1) That we should be cleansed from all sin. (2) That we should conceal our fasting from the applause of men. (3) That we should fast with long-suffering and perseverance. (4) That we should overcome the temptations of the Devil. The *first* He taught in this, that He fasted when He was baptized; so also he who wishes to fast well ought first to be cleansed by penitence and confession: S. Matt. vi. 17, "But thou, when thou fastest, anoint thine head and wash thy face." The *second* He taught because He sought the desert when about to fast; whence He showed to us that when we fast and do good works we must hide ourselves from the praises of men: S. Matt. vi. 16, "When ye fast,

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be not, as the hypocrites, of a sad countenance ..... that thou appear not unto men to fast." The *third* He taught in this, that He fasted forty days and forty nights: S. Austin, "Subdue your flesh with abstinence from meat and drink as far as your health will permit." The *fourth* He taught in this, that He did not give way to the temptation of the Devil: "Man shall not live by bread alone ..... Get thee hence, Satan;" Ecclus. ii. 1, "Son, when thou comest to the service of God ..... prepare thy soul for temptation."

III. On the *third* head it is to be noted, that four evils come upon those who are unwilling to fast when they ought —(1) The evil of iniquity: Ezek. xvi. 49, "Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread." (2) The evil of loss, for he who is not willing to fast will have to fast for ever from the fruit of eternal life; and this is indicated in Gen. iii. 17, where it is recorded that Adam would not abstain from the forbidden fruit; wherefore the Lord said, "Now, lest he put forth his hand and take also of the tree of life ..... the Lord God sent him forth from the Garden of Eden." (3) The evil of present punishment: Ecclus. xxxvii. 34, "By surfeiting many have perished." (4) The evil of the punishment of perpetual hunger and thirst in the lower world: Isa. lxv. 13, "Behold, My servants shall eat, but ye shall be hungry: behold, My servants shall drink, but ye shall be thirsty"—which relates to the "heavenly feast," from which they who do not fast now, but "fare sumptuously every day, shall not have a drop of water even" (see S. Luke xvi. 19-24).

IV. On the *fourth* head it is to be noted, that a fourfold profit flows from fasting—(1) The mortification of vices. (2) An elevation of the mind towards God. (3) The acquisition of virtue. (4) The reward of eternal blessedness. Of these four S. Gregory says: "If thou represseth vices by bodily fasting," behold the first; "thou elevatest the mind," behold the second; "thou increaseth virtue," behold the third; "thou grantest rewards," behold the fourth.

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HOMILY III.

THE CHRISTIAN'S LIFE.

THE SECOND SUNDAY IN LENT.—(FROM THE EPISTLE.)

"We beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received from us how ye ought to walk and to please God," &c.—1 *Thess.* iv. 1.

THE Apostle exhorts in this Epistle to five things. Firstly, that we should study to walk according to God: "How ye ought to walk." Secondly, that we may be pleasing to God: "To please God." Thirdly, as holy: "Your sanctification." Fourthly, that we should do no injury to our neighbour: "That no man go beyond and defraud." Fifthly, that we should avoid sins of sensuality: "Ye should abstain from fornication."

I. On the *first* head it is be noted, that the Apostle taught us twelve ways of walking; five of them will be mentioned here, and the rest in Homily V. for the Third Sunday in Lent—(1) In humility, lest inflated with pride we are not able to pass up the narrow way. (2) In patience, that we may bear cheerful the toils and the misfortunes of the way. (3) In meekness, that we may have companions on our way, and may not perturb them in the journey. (4) In charity, that we may communicate good words to our companions. (5) In compassion, that we may help the infirmities of the saints. Of these five, Eph. iv. 1, 2, "That ye walk worthy of the vocation, with all lowliness," behold the first; "Long suffering," behold the second; "Meekness," behold the third; "Forbearing one another," behold the fourth; "In love," behold the fifth.

II. On the *second* head it is to be noted, that five things are needful for us to please God. (1) That we should *fear* Him above all as omnipotent and just. (2) That we should *hope* in Him above all, as if in a liberator. Of these two, Ps. cxlvii. 11, "The Lord taketh pleasure in them that *fear* Him," behold the first; "In those that hope in His mercy," behold the second. (3) That we should *love* Him above all, as our highest good: Prov. viii. 17, "I love them that love Me." (4) That we shall sustain tribulations willingly for His sake: Judith viii. 23, "All that pleased God passed through many

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tribulations, remaining faithful." (5) That for His sake we should despise fleshly delights, and live after the Spirit: Rom. viii. 8, 9, "They that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit," &c.

III. On the *third* head it is to be noted, that we ought to seek to be holy for five reasons—*i.e.*, be made clean. (1) That we may become like God: 1 S. Pet. i. 16, "Be ye holy, for I am holy." (2) Lest we should do injury to Christ, Who cleansed us with such great toil and cost: Apoc. i. 5, "Loved us, and washed us from our sins in His Own Blood." (3) Lest we should be prevented from entering the Heavenly City: Apoc. xxi. 27, "There shall in no wise enter into it anything that defileth." (4) That we may be made capable of receiving wisdom: Wisd. vii. 27, "Conveyeth herself into holy souls; she maketh the friends of God and prophets." (5) That we may be worthy to see God: S. Matt. v. 8, "Blessed are the pure in heart, for they shall see God," which vision Christ has procured for us.

[Note, S. Thomas has not treated of the fourth head, and for the fifth he refers to Homily V. for the Third Sunday in Lent.]

HOMILY IV.

THE SINFUL SOUL.

THE SECOND SUNDAY IN LENT.—(FROM THE GOSPEL.)

"My daughter is grievously vexed with a devil."—*S. Matt.* xv. 22.

MORALLY by this demoniac is understood a sinful soul, and here are noted two evils which a man acquires through deadly sin. The first is, that he is possessed by a devil; the second is, that he is grievously vexed.

I. On the *first* head it is to be noted, that a sinful soul possesses seven devils. (1) An immoderate desire of knowledge, this a noon-day devil: Ps. xci. 6 (Vulg.), "The noon-day devil." (2) An immoderate avarice for possession; this is the dumb devil: S. Luke xi. 14, "He was casting out a devil, and it was dumb." (3) The ambition of ruling; this devil is Asmodeus by name: Tobit iii. 8, "A devil named

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Asmodeus had killed them." Asmodeus is interpreted of him about to make judgment; and it signifies ambition, which desires to possess the power of judging men who are to be judged by God. (4) The delight of carnal pleasures; this is the blind devil: S. Matt. xii. 22, "Then was brought unto Him one possessed with a devil, blind and dumb." This is carnal concupiscence, which blinds the eyes of the mind: S. Austin, "Clouds were ascending from the slimy concupiscence of the flesh, and they overclouded and darkened my soul; so that the sincerity of love could not be distinguished from the blackness of lust." (5) The cruelty of doing harm; this is the fierce devil: S. Matt. viii. 22, "There met Him two possessed with devils coming out of the tombs, exceeding fierce." (6) The malignity of detracting; of this, Apoc. xvi. 13, "I saw three unclean spirits like frogs come out of the mouth of the dragon." By the frog is understood the loquacity of detraction, for there are three ways of detraction. The first is the undervaluing blessings; the second is exaggerating evils; the third is imputing false crimes. (7) Desperation, which is the seventh devil, from which flows all evils; this devil is called "legion," because in a state of desperation many devils enter into the mind: S. Matt. v. 9, "What is thy name? And he answered, saying, My name is Legion, for we are many." Of these seven devils: S. Luke viii. 2, "Mary called Magdalene, out of whom went seven devils."

II. On the *second* head it is to be noted, that these devils vex the man whom they possess in seven ways. (1) By blinding him. (2) Depriving him of speech; of these two: S. Matt. xii. 22, "One possessed with a devil, blind and dumb." (3) They vex by kindling the flame of desire. (4) By drowning in the water of luxury. (5) By altering the revolution of changing things; of these three: S. Matt. xvii. 15, "Lord, have mercy on my son, for he is lunatic and sore vexed; for ofttimes he falleth into the fire, and oft into the water." The sinner is called a lunatic, since like the moon (luna) he increases and decreases at certain seasons, and often falls into the fire of lust and into the water of luxury. (6) He afflicts with the cold of his spiritual ones by wearing the clothing of virtues: S. Luke viii. 27, "There met Him a certain man which had devils a long time, and ware no clothes." (7) He vexes with the griefs and

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anguishes which sinners often suffer by inflicting upon themselves: S. Matt. v. 2, 5, "There met Him out of the tombs a man with an unclean spirit ..... cutting himself with stones." Jer. ii. 19, "See, that it is an evil and bitter thing that thou hast forsaken the Lord thy God," &c.

Five things are noted of this woman of Canaan which availed for the liberation of this demoniac. (1) Humility: "Yet the dogs eat." (2) Her patience, since she patiently endured the seeming reproaches of Our Lord. (3) Her prayer, "Have mercy on me, O Lord." (4) Her perseverance: she did not cease asking till she obtained what she desired. (5) Her faith: "O woman, great is thy faith." If we had had these five qualities we should be delivered from every devil, that is, from all sin; which may Christ grant us to be. Amen.

HOMILY V.

THE WALK OF THE RIGHTEOUS AND OF THE WICKED.

THIRD SUNDAY IN LENT.—(FROM THE EPISTLE.)

"Walk as children of the light."—*Eph.* v. 8.

THE Apostle, in these words, lays down three points for consideration. Firstly, he exhorts to walking: "walk." Secondly, the manner of walking: "as children." Thirdly, He assigns a cause "of the light," for light is the means of walking: S. John xii. 35, "Walk while ye have the light."

I. On the *first* head it is to be noted, that man has a fourfold walk. (1) Of nature, by walking according to which a man hastens towards death: Job. xvi. 22, "I shall go the way whence I shall not return." (2) Of sin, by walking according to which a man passes on from sin to sin: Ps. xii. 8, "The wicked walk on every side." (3) Of grace, by walking according to which a man goes on from good to better: Gen. xvii. 1, "Walk before Me, and be thou perfect." (4) Of glory, according to which the holy walk who are following Christ: Apoc. iii. 4, "They shall walk with Me in white, for they are worthy." The first is to be endured, the second to be avoided, the third to be acted upon,

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the fourth to be desired. The Apostle exhorts to the third: Eph. iv. 7, "I beseech you that ye walk worthy."

II. On the *second* head is to be noted the manner of walking, of which the Apostle mentions twelve ways; five of which were explained in Homily III., for the second Sunday in Lent, and seven remain to be considered here. It is known that we ought to walk "in newness of life"—(1) Casting away our former sin: Rom. vi. 4, "We also should walk in newness of life." (2) Subjecting the flesh to the Spirit, and living according to the Spirit: Gal. v. 16, "Walk in the Spirit, and ye shall not fulfil the lust of the flesh." (3) In love, loving God and one's neighbours: Eph. v. 2, "Walk in love, as Christ also hath loved us." (4) Honestly, having a good conversation amongst men: 1 Thess. iv. 12, "Walk honestly toward them that are without." (5) In wisdom, edifying others by sweet and profitable words: Coloss. iv. 5, "Walk in wisdom toward them that are without." (6) In Christ, by following and imitating Him: Coloss. ii. 6, "As ye have, therefore, received Christ Jesus the Lord, so walk in Him." (7) We ought to walk in the light, as doing nothing worthy of reproof: S. John xi. 9, "If any man walk in the day he stumbleth not." The holy walk in these seven paths, but the wicked in seven other ways—(1) According to the flesh, in fulfilling its desires: 2 S. Peter ii. 10, "Them that walk after the flesh in the lust of uncleanness." (2) According to the course of this world: Eph. ii. 2, "Wherein in time past ye walked according to the course of this world." (3) In vanity, by loving the things which are vain: Eph. iv. 17, "As other Gentiles walk in the vanity of their mind." (4) In living inordinately, and dishonestly, and dissolutely: 2 Thess. iii. 6, "Withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." (5) In fulfilling whatsoever desires they list. (6) By living luxuriantly in lasciviousness. (7) In gluttonies, revellings, and the like. Of these three: 1 S. Pet. iv. 3, "So have wrought the will of the Gentiles when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries." Those who so walk, perish: Job. vi. 18, "The paths of their way are turned aside; they go to nothing, and perish;" whilst they who walk after the former ways come to the joy of eternal life, which may Christ give us. Amen.

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HOMILY VI.

THE CAST-OUT DEVIL.

THIRD SUNDAY IN LENT.—(FROM THE GOSPEL.)

"He was casting out a devil, and it was dumb."—*S. Luke* xi. 14.

IN these words, concerning the casting out of this devil, is signified the casting out of the devil from the heart, and they teach three things. Firstly, the frequency of the casting out: "And He was casting out," whence it is implied that He did frequently cast them out. Secondly, the wickedness of him who was cast out: "and he was dumb." Thirdly, the profitableness of this casting out: "When the devil was gone out the dumb spake."

I. On the *first* head it is to be noted, that the Lord frequently cast out a devil—(1) In casting him out from Heaven: Ezek. xxviii. 16, "I will cast thee as profane out of the mountain of God." Apoc. xii. 9, "The great dragon was cast out." (2) He cast him out of Paradise when cursing him: Gen. iii. 14, "Because thou hast done this thou art cursed above all cattle, and above every beast of the earth." (3) He cast him from a mount when He repelled him: S. Matt. iv. 10, "Get thee hence, Satan." (4) Casting him out from the souls in driving him from them: Acts x. 38, "Who went about doing good, and healing all that were oppressed of the devil." (5) He cast him out from the bodies of the sick when He healed them: S. Luke iv. 41, "Devils also came out of many." (6) He cast him out from the world, delivering it from his power: S. John xii. 31, "Now shall the prince of this world be cast out." (7) He cast him into hell, consigning him to eternal fires: Isa. xiv. 15, "Thou shalt be brought down to hell, to the sides of the pit."

II. On the *second* head it is to be noted, that a threefold evil came upon the sick man from the devil, signifying the threefold evil which comes from sin. The first was, because the devil possessed him; the second, because he made him blind; the third, because he deprived him of the power of speech. That man had these three miseries, because he was a demoniac, was blind, and was dumb; they signify three evils which flow from sin—(1) He was possessed by the

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devil: 2 S. Tim. ii. 26, "That they may recover themselves out of the snare of the devil, who are taken captive by him at his will." (2) He was made blind: Zeph. i. 17, "They shall walk like blind men because they have sinned against the Lord." (3) He was made dumb, so that he could neither praise God nor confess his sins: Isa. lvi. 10, "They are all dumb dogs; they cannot bark."

III. On the *third* head it is to be noted, that three blessings follow the casting out of the devil—first, the liberation from his possession; second, the restitution of sight; third, the restoration of speech; and these signify the three good things which happen to a soul in justification—(1) That the soul is delivered from the power of the devil: Coloss. i. 13, "Who hath delivered us from the power of darkness." (2) That the light of grace is restored to it: Ps. cxlvi. 8, "The Lord openeth the eyes of the blind." (3) That speech is given, by which sin may be confessed and God may be praised: Ps. li., "Deliver me from blood-guiltiness, O God" —*i.e.*, from sins—"and my tongue shall sing aloud of Thy righteousness."

HOMILY VII.

THE CITY OF GOD.

FOURTH SUNDAY IN LENT.—(FROM THE EPISTLE.)

"But Jerusalem which is above is free."—*Gal.* iv. 26.

IN these words, the City of God, which rules in Heaven, is commended on three accounts. Firstly, for situation: "which is above." Secondly, for its name: "Jerusalem." Thirdly, for its liberty: "is free."

I. On the *first* head it is to be noted, that for *four* reasons it is commended as being "above"—(1) For purity: uncleannesses are not "above," but reach down into the vallies. In this celestial city there is nothing unclean: Apoc. xxi. 27, "There shall in no wise enter into it anything that defileth." (2) For health: for that which is placed "above" is healthy; so is this celestial city, where there is

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neither pain nor death: Apoc. xxi. 4, "There shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." (3) For safety, for the city placed "above" is the more secure: Ps. xxxi. 21, "He hath showed me His marvellous kindness in a strong city." (4) For spaciousness; for the earth which is below is, as it were, a point in the sphere, but the heavens are the circumference: S. Austin, "But do you marvel that the breadth of the heavens are not limited by narrow boundaries? From the extreme boundary of Spain to the streets of this city, the space which intervenes is compassed in a very few days, if the wind carries the ship; whilst that celestial region takes the swiftest star a journey of thirty years to reach it."

II. On the *second* head it is to be noted, that inasmuch as the city is named Jerusalem, it is to be commended for many reasons; for many things are spoken of Jerusalem in Scripture which must be understood of the heavenly Jerusalem. Ten qualities are here noticed—(1) Its wonderful beauty and fairness: Cant. vi. 3, "Thou art beautiful, O my love, as Tirzah, comely as Jerusalem." (2) Its inexpressible love and charity: Isa. xxxi. 9, "The Lord, Whose fire is in Zion and His furnace in Jerusalem." (3) The delightful splendour of its brightness: Tobit xiii. 13, "Jerusalem, City of God, ... Thou shalt shine with a glorious light, and all the ends of the earth shall worship thee." (4) The splendour of its walls, streets, and gates: Tobit xiii. 21, "The gates of Jerusalem shall be built of sapphire and emerald, and all the walls thereof round about of precious stones. All its streets shall be paved with white and clean stones." (5) Its abundance of all things: Isa. xxxiii. 20, Vulg., "Their eyes shall see Jerusalem a rich habitation." (6) The affluence of all delights: Isa. lxvi. 10, 11, "Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice with joy for her, ... be delighted with the abundance of her glory." (7) Its perpetual and continual joy: Isa. lxv. 18, "I create Jerusalem a rejoicing." (8) Its eternal honour and glory: Isa. lx. 1, Vulg., "Arise, be enlightened, O Jerusalem; for thy light is come, and the glory of the Lord is risen upon thee." (9) The happiness of eternal peace: Isa. lxvi. 12, "Behold I will extend peace to her like a river." (10) The eternal happiness of blessed light: Tobit xiii. 22, "Alleluia shall be sung in its streets."

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III. On the *third* head it is to be noted, that there will be deliverance there from five evils—(1) From the vexation of dæmons: Isa. xiv. 3, "And it shall come to pass in that day that the Lord shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage." (2) From the affliction of all evil: Tobit xiii. 19, "The Lord our God hath delivered Jerusalem His city from all her troubles." (3) From the corruption of the creature: Rom. viii. 21, "The creature itself also shall be delivered from the bondage of corruption." (4) From the death of the body: Rom. vii. 24, 25, "Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord." (5) Liberty from the servitude of sin: S. John viii. 36, "If the Son therefore shall make you free, ye shall be free indeed." Blessed, therefore, is that city where there is no evil, where all is good. To which good may we be brought, &c.

HOMILY VIII.

THE WAYS AND WORKS OF CHRIST.

FOURTH SUNDAY IN LENT.—(FROM THE GOSPEL.)

"Jesus went over the sea of Galilee."—*S. John* vi. 1.

THERE are three things especially in this Gospel which Jesus is said to have done. Firstly, He "went over the sea." Secondly, He ascended into a mountain: "went up into a mountain." Thirdly, He fed multitudes: "Jesus took bread," &c.

I. On the *first* head it is to be noted, that Jesus did three things in connection with the sea—(1) He calmed it. (2) He walked upon it with dry feet. (3) He went over it. These three things Christ did in the world: Ps. civ. 25, "This great and wide sea." (1) Christ calmed the world in reconciling it with God the Father. (2) Walking over the world with dry feet, by loving nothing earthly. (3) He went over the world, ascending into heaven. Of the first: 2 Cor. v. 19, "God was in Christ, reconciling the world unto Himself." Of the second: S. John xiv. 30, "The prince of this world cometh, and hath nothing in Me." Of

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the third: S. John xvi. 28, "I leave the world and go to the Father."

II. On the *second* head it is to be noted, that in the Gospels it is recorded that Christ did seven things on the mountain—(1) On it He overcame the Devil. (2) On it He preached to His disciples. (3) He was transfigured on the mount. (4) On it He prayed frequently. (5) On it He appeared to His disciples. (6) On it He fed the multitude. (7) From it He ascended into heaven. Of the first: S. Matt. iv. 8, "The Devil taketh Him up into an exceeding high mountain." Of the second: S. Matt. v. 1, "Seeing the multitudes, He went up into a mountain, and when He was set His disciples came unto Him." Of the third: S. Matt. xvii. 1, 2, "Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them." Of the fourth: S. Matt. xiv. 23, "He went up into a mountain apart to pray." Of the fifth: S. Matt. xxviii. 16, "The eleven disciples went away into Galilee, into a mountain where Jesus had appointed them." Of the sixth: S. John vi. 3, 11, "Jesus went up into a mountain ..... Jesus took the loaves." And of the seventh: S. Luke xxiv. 50, "He led them forth as far as Bethany, and He lifted up His hands."

III. On the *third* head it is to be noted, that in two villages the Lord fed the multitudes with twelve loaves, and these twelve signify the breads with which He feeds those who follow Him in the way—(1) of charity, (2) joy, (3) peace, (4) long-suffering, (5) gentleness, (6) goodness, (7) faith, (8) meekness, (9) temperance, (10) modesty, (11) continence, (12) chastity. These are the twelve breads of propitiation of which it is spoken: Exod. xxv. 30, "Thou shalt set upon a table shew-bread before Me alway." Of all these: Gal. v. 22, 23, "But the fruit of the spirit is love, joy, peace," &c.

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HOMILY IX.

THE ATONEMENT.

PASSION SUNDAY, OR FIFTH SUNDAY IN LENT.—(FROM THE EPISTLE.)

"How much more shall the Blood of Christ, Who through the Eternal Spirit," &c.—*Heb.* ix. 14.

THE Apostle points out especially four things in this Epistle. Firstly, he shows Christ to have been an High Priest: "Christ being come, an High Priest;" secondly, He commends His High Priesthood: "of good things to come;" thirdly, He shews what He offered: "offered Himself without spot to God;" fourthly, He points out the profit or effect of His oblation: "purge your conscience," &c.

On this last head it is to be noted, that the Blood of Christ purchased seven benefits for us. (1) Cleansing from our sins and defilement: Apoc. i. 5, "Unto Him that loved us, and washed us from our sins in His Own Blood." Heb. xiii. 12, "Jesus also, that He might sanctify the people with His Own Blood." (2) Our redemption: Apoc. v. 9, "And hast redeemed us to God by Thy Blood." 1 S. Peter i. 18, 19, "Ye were not redeemed with corruptible things, &c.; but with the precious Blood of Christ." (3) Our peace-making with God and the angels: Coloss. i. 20, "Having made peace through the Blood of His Cross." (4) Confirmation of the testament of the eternal inheritance: 1 Cor. xi. 25, "This Cup is the New Testament in My Blood." (5) A drinking and inebriation to the consumers: S. Matt. xxvi. 27, 28, "Drink ye all of it; for this is My Blood of the New Testament," &c. Deut. xxxii. 14, "Thou didst drink the pure blood of the grape." (6) The opening of the door of Heaven: Heb. x. 19, "Having ..... boldness to enter into the holiest by the Blood of Jesus"—*i.e.*, His continual prayer to God for us; for His Blood cries daily for us to the Father. Heb. xii. 24, "The Blood of sprinkling, that speaketh better things than that of Abel." The blood of Abel calls for vengeance; the Blood of Christ demands pardon. (7) The deliverance of the saints from Hades: Zech. ix. 11, "By the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water." From which, &c.

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HOMILY X.

THE WORD OF GOD AND ITS HEARERS.

PASSION SUNDAY, OR FIFTH SUNDAY IN LENT. — (FROM THE GOSPEL.)

"He that is of God heareth God's words."—*S. John* viii. 47.

IN these words four things are noted. Firstly, the great glory of the saints: "He that is of God." For what can be more glorious than to be of God? S. John i. 12, "He gave power to become the sons of God." Secondly, their great wisdom: "Heareth God's words." Psalm xix. 7, "The testimony of the Lord is sure, making wise the simple." Thirdly, the foolishness of the reprobate: "therefore ye hear them not, because ye are not of God." For fools despise the wisdom of right dogma, and the doctrine of pure conversation, as the Pharisees did the words and works of Christ. Fourthly, their great misery: "are not of God." What can be more unhappy than not to be of God? Hosea vii. 13, "Woe unto them! for they have fled from Me."

I. On the *first* head it is to be noted, that in three ways the saints are to be of God. (1) By creation, as an effect from a cause: Rom. xi. 36, "For of Him, and through Him, and to Him are all things." (2) By justification, as the splendour from light: Ephes. v. 8, "Ye were sometimes darkness, but now light in the Lord." 1 S. John iii. 9, "Whosoever is born of God doth not commit sin." (3) By imitation or assimilation, as a copy from a pattern: 1 S. John ii. 5, "Whoso keepeth His Word, in him verily is the love of God perfected: surely know we that we are in Him. He that saith he abideth in Him, ought himself also to walk even as He walked."

II. On the *second* head it is to be noted, that the *Word of God* which the saints willingly hear is threefold. (1) Eternal: S. John i. 1, "In the beginning was the Word." (2) Mental: Job iv. 12, "A thing [word, Vulg.] was secretly brought to me." (3) Vocal: S. Matt. iv. 4, "Man shall not live by bread, &c., but by every word that proceedeth," &c. The first they hear by faith: S. John xi. 25, "He that believeth in Me, though he were dead, yet shall he live." The second by inspiration: Psalm lxxxv. 8, "I will hear

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what God the Lord will speak." The third, by preaching: S. Luke viii. 8, "He that hath ears to hear, let him hear."

III. On the *third* head it is to be noted, that they are foolish who do not hear the Word of God, chiefly for two reasons—(1) Because from the hearing of the Word of God all evil is avoided. (2) All good is gained. Of these two: Prov. i. 33, "But whoso hearkeneth unto Me shall dwell safely"—*i.e.*, because in this life they shall be terrified with no adversaries, and at death will be made joyful by the entering into eternal life; "and shall be quiet from fear of evil." In the present, abundance of blessed works, all fear of those who can kill the body being removed; in the future, abundance of joys, fear being taken away of any defect or adversity.

IV. On the *fourth* head it is to be noted, that the great miseries which flow from the not "being of God" arise from two causes—(1) They who are without God have all evil: S. Augustine, "Whence I know, that it is evil to me without Thee; not alone without, but also within myself; and all abundance which is not God, is need. (2) He who is of God has everything which is best: S. Augustine, "He who enters into the joy of his Lord, and is secure, will also find himself to have the best of the best."

HOMILY XI.

HUMILITY AND GLORY.

PALM SUNDAY.—(FROM THE EPISTLE.)

"Who, being in the form of God," &c.—*Philipp.* ii. 6.

THE Apostle in this Epistle treats of three things—firstly, of the Majesty of Christ, "Who being in the form of God;" secondly, of His humility, "made Himself of no reputation;" thirdly, of the advantage of His humility, "Wherefore God also hath highly exalted Him."

I. On the *first* head it is to be noted, that the Majesty of Christ is revealed in three attributes—(1) In His Divinity, "Who being in the form of God;" for if He was Deity in.

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the form of God, He was therefore God: Acts x. 36, "Preaching peace by Jesus Christ; He is Lord of all." (2) In shewing the power of His Divinity, "Thought it not robbery," &c. —*i.e.*, He was God in truth and not by rapine, as the Devil wished to be: Rom. ix. 5, "Of whom as concerning the flesh Christ came, Who is over all, God blessed for ever;" true God. (3) In revealing His eternity, "To be equal with God:" S. John i. 1, "In the beginning was the Word," &c.

II. On the *second* head it is to be noted, that His humility appears in three ways—(1) In the reception of the form of a servant: "He made Himself of no reputation, and took upon Him the form of a servant," &c. (2) In the exhibition of perfect obedience, "became obedient:" S. John vi. 38, "I came down from heaven not to do Mine own will, but the will of Him that sent Me," &c. (3) In the endurance of a most degraded death, "Unto death:" Wisd. ii. 20, "Let us condemn Him to a most shameful death."

III. On the *third* head it is to be noted, that His exaltation was the gain of His humility. After His death He appeared exalted above all creatures: "Wherefore God also hath highly exalted Him." The Apostle makes a threefold exaltation—(1) In comparison with the angels, "that at the Name of Jesus every knee should bow of things in heaven," &c.: Heb. i. 6, "Let all the angels of God worship Him." (2) In comparison or in the deeds of men, "things in earth:" Rom. viii. 29, "That He might be the first-born among many brethren." (3) In comparison of the demons: Heb. ii. 14, "That through death He might destroy him that had the powerof death, that is the Devil." S. Augustine, "The hand nerveless and affixed to the Cross overcame the powers of the air." Christ by His death subjected to Himself devils, men, and angels: Heb. ii. 8, "Thou hast put all things in subjection under His feet ..... He left nothing that is not put under Him." He who wishes to be saved must so learn at first to be humbled: S. Luke xiv. 11, "He that humbleth himself shall be exalted." Job xxii. 29, Vulg., "He that hath been humbled shall be in glory." To which may we be brought, &c.

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HOMILY XII.

Palm Sunday.—(From the Gospel.)

"And they crucified Him."—*S. Matthew* xxvii. 35.

We ought to consider three things concerning the Passion of the Lord—firstly, its nature; secondly, its power; thirdly, its benefit.

I. On the *first* head it is to be noted, that the Passion of Christ was very bitter for three reasons—(1) On account of the goodness of Him suffering. (2) On account of the indignity of His Passion. (3) On account of the cruelty of those carrying out the sentence. The *goodness of Him suffering* is manifest from three circumstances—Firstly, because He harmed no one: 1 S. Peter ii. 22, "Who did no sin." Secondly, because He most patiently sustained the injuries laid upon Him: 1 S. Peter ii. 23, "Who, when He was reviled, reviled not again;" Jer. xi. 19, "I was like a lamb or an ox that is brought to the slaughter." Thirdly, He was doing good to all: Acts x. 38, "Who went about doing good;" S. John x. 32, "Many good works have I shewed you from My Father." The *indignity of His Death* is manifest from three things—Firstly, he was judged, which was the most wicked of all: S. Luke xxiii. 21, "But they cried, saying, Crucify Him, crucify Him." Secondly, because of the many indignities which He suffered: S. Matt. xxvii. 27-30, "Gathered unto Him the whole band of soldiers. And they stripped Him, and put on Him a scarlet robe. And when they had platted a crown of thorns, they put it upon His head, and a reed in His right hand ..... And they spit upon Him." Thirdly, because He was condemned to a most shameful death: Wisd. ii. 20, "Let us condemn Him to a most shameful death." The *cruelty of those who crucified Him* is seen from three things—Firstly, very cruelly flagellated Him before death: S. Matt. xxvii. 26, "When he had scourged Jesus, he delivered Him to be crucified." Secondly, in giving Him at the point of death vinegar and hyssop to drink: S. John xix. 29, "They filled a spunge with vinegar, and put it upon hyssop, and put it to His mouth;" Ps. lxix., "In My thirst they gave Me vinegar to drink." Thirdly,

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in wounding Him even after death: S. John xix. 34, "One of the soldiers with a spear pierced His side."

II. On the *second* head it is to be noted, that the power of His Passion appeared in three things—(1) In heaven; it took away the light from it, S. Luke xxiii. 44, 45, "There was a darkness over all the earth until the ninth hour. And the sun was darkened." (2) In earth, for it trembled, S. Matt. xxvii. 51, "The earth did quake and the rocks rent." (3) In Hades, who delivered up its dead, S. Matt. xxvii. 52, "Many bodies of the Saints which slept arose." The heavens declare the power of the Passion of Christ; the earth proclaims it; Hades announced it. Phil. ii. 8, 9, "Obedient unto death ..... That at the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth."

III. On the *third* head it is to be noted, that the benefit of the Passion extended to inhabitants of heaven, earth, and hell. By the Passion of Christ the heavenly ones were recruited; earthly men were liberated from the hand of the Devil; and the holy fathers who were in Hades, were delivered from that place. Of the first, Coloss. i. 20, "To reconcile all things unto Himself by Him, whether things in earth or things in heaven." Of the second, S. John xii. 31, "Now is the judgment of this world; now shall the princes of this world be cast out;" Coloss. ii. 15, "Having spoiled principalities and powers." Of the third, Zech. ix. 11, "I have sent forth thy prisoners out of the pit wherein is no water."

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THE EASTER HOMILIES

OF

S. THOMAS AQUINAS.

HOMILY I.

THE ETERNAL PASSOVER.

EASTER DAY.—(FROM THE ANTHEM.)

"Christ Our Passover is sacrified for us: therefore let us keep the feast."—1 *Cor.* v. 7.

OUR Lord Jesus Christ in a threefold manner showed Himself to us in eating. Firstly, *sacramentally:* S. Matt. xxvi. 26, 27, "Take, eat; this is My Body," &c. Secondly, *spiritually:* "For what hast thou designed teeth and stomach? Believe, and thou hast eaten" (S. Austin). Thirdly, *eternally:* "There Thou wilt satiate me of thee with a wonderful satiety" (S. Austin). According to this, He made to us a threefold Paschal Feast—(1) bodily; (2) spiritual; (3) eternal. These three mystical Passovers were those which the children of Israel celebrated—the first in the Exodus from Egypt (Ex. xii. 21 *et seq.*); the second in the desert (Numb. ix. 3-5); the third in the land of promise (Jos. v. 10). For the celebrating of the first Passover, in which we eat a Lamb without blemish, sacrified for all, the Apostle in this epistle shows five things to be necessary—(1) That we should be cleansed from carnal concupiscence: "Purge out, therefore, the old leaven." The "old leaven" is carnal concupiscence, which from our first parent begun to corrupt the lump of human nature: 1 Cor. v. 6, "A little leaven leaveneth the whole lump." (2) That we may be cleansed from pride: "Neither with the leaven of malice." Malice is another term to express pride, which is the beginning of all malice: Ecclus. x. 15, "Pride is the beginning of every sin." (3) That we may be cleansed from an evil covetousness, "And wickedness." Covetousness is called wickedness because it desires that which is not; for all love the riches of the world, which they can never obtain: Ecclus. x. 10, "Nothing is more wicked than to love money." (4) A cleansing of the heart is necessary, "But with the unleavened

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bread of sincerity." For he who wishes to celebrate this solemn Passover ought himself to be most cleansed: Numb. xviii. 11, "Everyone that is clean in thy house shall eat of it." (5) Truth of life is necessary: Ephes. iv. 15, "And of truth," "speaking the truth in love." He who wishes, therefore, to celebrate this ineffable Passover must be purged from the sin of carnal concupiscence, and of avarice, and of pride; and must be delighted in purity of mind, in truth of life, and will come to that Passover which does not follow the Lenten fast, but will be there a perpetual and eternal solemnity. To which may Jesus Our God bring us. Amen.

HOMILY II.

A RISEN SAVIOUR.

EASTER DAY.—(FROM THE GOSPEL.)

"He must rise again from the dead."—*S. John* xx. 9.

IN these words five things are to be noted. Firstly, the infinite goodness of Our Lord Jesus Christ. Secondly, His delightful beauty. Thirdly, His wonderful love. Fourthly, the joyful solemnity of God. Fifthly, the fervent charity of the women.

I. On the *first* head it is to be noted, the goodness of Jesus; for Jesus is interpreted Saviour, since He wished to die that He might save by His death, and show His infinite goodness. Truly today for three reasons the Saviour appeared —(1) Because He saved us today from those demons whom He despoiled today: Coloss. ii. 15, "Having spoiled principalities and powers, He made a show of them openly." (2) Because today He saved us from death, which He vanquished today: "Hath overcome death," &c. (Collect). 1 Cor. xv. 54, "Death is swallowed up in victory." For today Christ victoriously rose, having conquered death. (3) Because He saved us from hell, which he unchained today: Ps. cvii. 16, "He hath broken the gates of brass, and cut the bars of iron in sunder."

II. On the *second* head it is to be noted, the beauty of Him Who rose, which is expressed by the word Nazarene as applied to Christ, which signifies a flower among flowers whose beauty remains: Cant. ii. 1, "I am the Rose of Sharon

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and the Lily of the valley." But there were in Christ three kinds of flowers—(1) red flowers, (2) black, (3) white. The red flowers are drops of blood; the black, the stripes of the wounds; the white, the splendours of the glorified Body. Of the third and first, Cant. v. 10, "My Beloved is white and ruddy." Of the second, 1 S. Pet. ii. 24, "By Whose stripes ye were healed." Jesus was altogether blooming, because girt with roses—that is, with drops of blood; adorned with violets—that is, with the stripes of wounds; entrenched with lilies—that is, with the splendours of the glorified Body: Cant. ii. 12, "The flowers appear on the earth."

III. On the *third* head it is to be noted, the *charity* of Him rising again "from the dead:" S. Matt. xxviii. 5, "Jesus Who was crucified." The death of Christ was such an inestimable love of charity as no mere man was able to conceive of: Eph. iii. 18, "The Love of Christ which passeth knowledge." S. John xv. 13, "Greater love hath no man than this." For three reasons especially He wished to die the death of the Cross—(1) That He might show manifestly to all that He both truly died, and from this death truly rose again. For it was patent to all that He was really dead when the Cross raised on high showed Him, on it, dead: Acts x. 39, "And we are witnesses of all things which He did. ..... Whom they slew and hanged on a tree." (2) That as the Tree had produced the fruit of death, so the Tree having produced the fruit of this life might quicken all: "Who by the wood of the Cross wrought salvation for the human race" (S. Greg. Mag.) (3) That as the Devil had overcome man by the Tree, so He might similarly, by the Tree, triumph.

IV. On the *fourth* head is to be noted, the festivity of this present day: S. Matt. xxviii. 6, "He must rise again," "He is risen." The Resurrection of the Lord has made for us this day of solemnity and joy: Ps. cxviii. 24, "This is the day which the Lord hath made; we will rejoice and be glad in it." Three events have made this day to be solemn —(1) The sending of an Angel from Heaven: S. Matt. xxviii. 2, "The Angel of the Lord by descending from Heaven." (2) The earth, by leaping for joy: S. Matt. xxviii. 2, "There was a great earthquake." (3) Hell, by restoring the Saints: S. Matt. xxvii. 52, 53, "Many bodies of the Saints which slept arose and came out of the graves." So

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that the heavens, the earth, and Hades all finished their testimony to the Resurrection of Jesus Christ.

V. On the *fifth* head is to be noted, the devoted love of the women: S. Matt. xxviii. 5, "Cometh Mary Magdalene;" "Ye seek Jesus." These holy women teach us to seek Jesus according to His own promise, if we wish to find Him. Jesus is to be sought for in a threefold manner—firstly, in faith; secondly, in hope; thirdly, in charity. (1) Reasonably he seeks Him by faith, who seeks the light of His truth. (2) Earnestly he seeks Him in hope, who looks for the glory of His Majesty. (3) Fervently they seek Him in charity, who long for the sweetness of His goodness. These are the three Marys who came to the sepulchre. O Lord Jesus! make us to seek Thee and to find Thee. Amen.

HOMILY III.

THE THREE WITNESSES OF CHRIST.

FIRST SUNDAY AFTER EASTER.—(FROM THE EPISTLE.)

"There are three that bear witness in earth, the spirit, the water, and the blood."—1 *S. John* v. 8.

IT is necessary that we should believe Christ to be the true God and true Man, and He therefore wished to furnish us with many testimonies that He was God and Man. We have both—*i.e.*, the testimony of His Divinity, as above, "There are three that bear record in Heaven." Of the testimony of His humanity He says here, "There are three that bear witness on earth." The *heavenly* witnesses which Christ had to His Divinity are twelve—(1) The Father, (2) the Son, (3) the Holy Ghost, (4) the working of miracles, (5) the saints, (6) the angels, (7) the heavens, (8) the air, (9) the water, (10) the earth, (11) Hades, (12) the fire. The *earthly* witnesses which S. John gives here to His humanity, in which chiefly His love to us appears, are three—first, the effusion of blood; secondly, the emanation of water; thirdly, the emission of the spirit. Of the first two: S. John xix. 34, "Forthwith came there out blood and water." Of the third: S. Matt. xxvii. 50, "Jesus, when He had cried again with a loud voice, yielded up the ghost."

I. On the *first* head it is to be noted, that the Lord

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Jesus gave to us a threefold *water*—(1) The water of Baptism for the cleansing of sins: Ezek. xxxvi. 25, "Then will I sprinkle clean water upon you, and ye shall be clean." (2) The water of wisdom for the extinction of spiritual thirst: Ecclus. xv. 3, "And give him the water of wholesome wisdom to drink." S. John iv. 14, "Whosoever drinketh of the water that I shall give him shall never thirst." S. Austin says, that "if anyone has drank of the water of Paradise—of which one drop is larger than the ocean—it results that the thirst of earthly desire would be extinguished in him." (3) The refreshing water of the Holy Spirit: S. John vii. 37-39, "If any man thirst, let him come unto Me and drink. But this spake He of the Spirit."

II. On the *second* head it is to be noted, that by the shedding of *blood* seven benefits were wrought for us (see Lenten Homily IX. for Passion Sunday, p. 17).

III. On the *third* head it is to be noted, that He breathed forth His Spirit for three ends—(1) That He might quicken us: S. John x. 15, "I lay down My life for the sheep." (2) That He might deliver the saints from hell. The soul of Christ, with His Divinity, descended into hell, and delivered the saints who were there at that time: Zech. ix. 11, "I have sent forth thy prisoners out of the pit wherein is no water." (3) That He might give us an example of laying down our lives. For whosoever desires to follow Christ, ought entirely to surrender his life: S. Luke ix. 23, "If any man will come after Me." 2 Cor. v. 15, "He died for all, that they who live should not henceforth live unto themselves, but unto Him Who died for them." He who so dies will come to that life in which no one dies; to which life may Christ, Who is our life, bring us.

HOMILY IV.

THE BLESSING OF PEACE.

FIRST SUNDAY AFTER EASTER.—(FROM THE GOSPEL.)

"Peace be unto you."—*S. John* xx. 19.

IN this Gospel is mentioned that threefold peace which the Lord brought to His Disciples for the purpose of showing that for three reasons it is necessary for us. Firstly, peace with God: S. John xvi. 33, "In Me ye might have peace,

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in the world ye shall have tribulation." Secondly, peace in ourselves: Job. v. 24, "Thou shalt know that thy tabernacle shall be in peace." S. Bernard, "Peace to you is peace by you; and whatever seems to threaten without, you shall not fear, because it will not harm." Thirdly, peace with our neighbours is necessary: Rom. xii. 18, "As much as lieth in you, live peaceably with all men."

I. On the *first* head it is to be noted, that peace with God implies three conditions—(1) That God must be feared: Ecclus. i. 22, "The fear of the Lord is a crown of wisdom, filling up peace and the fruit of salvation." Again, Ecclus. i. 27, "The fear of the Lord driveth out sin." (2) That God must be hoped in: Isai. xxvi. 3, "Thou wilt keep him in perfect peace whose mind is stayed on Thee." (3) That the commands of God must be obeyed: Isai. xlviii. 18, "O that thou hadst hearkened to My commandments! then had thy peace been as a river."

II. On the *second* head it is to be noted, that three things are needful if a man would have peace with himself—(1) That he should submit himself wholly to God: Job. xxii. 21, 22, "Acquaint now thyself with Him and be at peace; ..... lay up His words in thine heart." (2) That he should ever guard his good-will: S. Luke ii. 14, "On earth peace, good-will towards men." (3) That he should regulate every motion of the mind and body according to wisdom: Rom. viii. 6, Vulg., "The wisdom of the spirit is life and peace." S. Matt. v. 9, "Blessed are the peacemakers." Gloss., "The peacemakers are all who order the motions of the mind and subject them to reason, and who do not disagree in these things."

III. On the *third* head it is to be noted, that three things are necessary to the man who desires to be in peace with his neighbour—(1) That he should do those things which are pleasing to God: Prov. xvi. 7, "When a man's ways please the Lord, He maketh even his enemies to be at peace with him." (2) That he should do no injury to anyone: 2 Cor. vi. 3, "Giving no offence;" and Ps. cxix. 165, "Great peace have they who love Thy law." It is the law of God that the things which we are unwilling should be done to us, we should not do to others; but that which we should wish to be done to us, that we should do to others. (3) That we should show kindness to all: Rom. ii. 10, "Glory, honour, and peace to every man that worketh good.

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IV. On the *fourth* head it is to be noted, that there are three things which chiefly destroy peace—(1) Pride: Job ix. 4, Vulg., "Who hath resisted Him and hath had peace?" (2) Anger: Ecclus. xxviii. 11, "A passionate man kindleth strife, and a sinful man will trouble his friends, and bring a debate in the midst of them that are at peace." (3) Any kind of iniquity: Isai. xlviii. 22, "There is no peace, saith the Lord, unto the wicked." He who desires in this present life to have peace with God, with himself, with his neighbour, and the peace of eternity for the future, must avoid these three stumbling-blocks; to which peace may we be led, &c. Amen.

HOMILY V.

CHRIST OUR EXAMPLE.

SECOND SUNDAY AFTER EASTER.—(FROM THE EPISTLE.)

"Christ also suffered for us, leaving us an example that we should follow His steps."—1 *S. Peter* ii. 21.

FIVE things are noted in this Epistle—firstly, the innocence of Our Lord, "Who did no sin;" secondly, His great patience, "When He suffered, threatened not;" thirdly, His inexpressible charity, "Who His own self bear our sins in His own Body; fourthly, the manifold benefits flowing from these three, "By Whose stripes ye were healed;" fifthly, the steps in which we should follow Christ.

I. On the *first* head it is to be noted, that His innocence is shown in three ways—(1) Because he did no sin: Heb. vii. 26, "Holy, harmless, undefiled, separate from sinners." (2) Because He never deceived: "Neither was guile found in His mouth." 2 Cor. i. 19, 20, "The Son of God, Jesus Christ ..... was not yea and nay, but in Him was yea. For all the promises of God in Him are yea, and in Him Amen." (3) Because He never did any injury to anyone: "Who, when He was reviled, reviled not again." Isa. liii. 7, "As a sheep before her shearers is dumb, so He openeth not His mouth."

II. On the *second* head it is to be noted, that His patience in His Passion is shewn in three ways—(1) In that He voluntarily offered Himself: "Committed Himself to Him that judgeth righteously." Isa. liii. 7 (Vulg.), "He was

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offered because it was His own will." (2) Because, unjustly judged, He endured it with the greatest patience. It requires the greatest patience to sustain an unjust sentence: S. John x. 32, "Many good works have I shewed you ..... for which of those works do ye stone Me?" 1 S. Pet. ii. 19, "This is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully." (3) Because He did not utter threats against His crucifiers: "When He suffered He threatened not." Jer. xi. 19, "But I was like a lamb ..... that is brought to the slaughter." He prayed for them: Isa. liii. 12, "Made intercession for the transgressors," that they should not perish.

III. On the *third* head it is to be noted, that the inexpressible charity of Christ is shown in three ways—(1) Because He Himself bore our sins: S. John i. 29, "Behold the Lamb of God, Who taketh away the sins of the world." (2) In the manner of His Oblation: "In his own Body." Isa. liii. 5, "He was wounded for our iniquities," &c. (3) Because He sustained so cruel a death for the taking away of our sins: "On the Tree"—*i.e.*, the Cross. Phil. ii. 8, "Obedient unto death, even the death of the Cross."

IV. On the *fourth* head it is to be noted, that the death of Christ procured for us a threefold benefit—(1) It freed us from the guilt of sin: "We being dead to sins." S. Peter ii. 14, "Who gave Himself for us that He might redeem us from all iniquity," &c. (2) He restored to us the gift of grace: "Should live unto righteousness." Rom. v. 19, "By the obedience of the One shall many be made righteous." S. John i. 15, "Of His fulness have all we received, and grace for grace." (3) It delivered us from corruption: "By Whose stripes ye were healed." Isa. liii. 4, "Surely He hath borne our griefs and carried our sorrows."

V. On the *fifth* head it is to be noted, that the steps in which we should follow Him are three—(1) In the purity of innocence: Lev. xi. 44, "Ye shall be holy, for I am holy." S. Matt. v. 8, "Blessed are the pure in heart." 1 S. Peter i. 15, "Be ye holy in all manner of conversation." (2) In the firmness of patience: S. Luke iv. 19, "In your patience possess ye your souls." Heb. xii. 3, "Consider Him that endured such contradiction of sinners against Himself, lest ye be wearied and faint in your minds." (3) In charity: 1 S. John iii. 11, "This is the commandment that ye heard from the beginning, that we should love one another."

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Job xxiii. 11, "My foot hath held His steps: His way have I kept." He who so follows Him in these steps shall come to the joy of eternal blessedness: S. John viii. 12, "He that followeth Me shall not walk in darkness, but shall have the light of life;" to which may Christ Himself, the Light and the Life, bring us. Amen.

HOMILY VI.

THE GOOD SHEPHERD.

SECOND SUNDAY AFTER EASTER.—(FROM THE GOSPEL.)

"The Good Shepherd giveth His life for the sheep."—*S. John* x. 11.

IN these words three things are to be noted—firstly, the great goodness of Our Lord Jesus Christ, "I am the Good Shepherd;" secondly, His great love, "I lay down my life;" thirdly, the holiness and goodness of His elect, "for the sheep."

I. On the *first* head it is to be noted, that there are three reasons why Christ is called the "Good Shepherd," since His office is threefold—(1) to defend the sheep; (2) to lead and feed them in good pastures; (3) to restore those who are wandering. So Our Lord Jesus Christ, firstly, defends His sheep (1) from lions, *i.e.*, devils; (2) from wolves, *i.e.*, tyrants; (3) from bears, *i.e.*, heretics: Ezek. xxxiv. 8, 10, "Surely because My flock became a prey, and My flock became meat to every beast of the field ..... I will deliver My flock from their mouth;" S. John x. 28, "They shall never perish, neither shall any man pluck them out of My hand." Secondly, Christ feeds all His sheep in the meadow of scriptural grace and glory: Ezek. xxxiv. 14, "I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be ..... In a fat pasture they shall feed upon the mountains of Israel." Thirdly, He will restore those who are wandering: S. Luke xv. 4, "What man of you having an hundred sheep." Ezek. xxxiv. 16, "I will seek that which was lost, and bring again that which was driven away."

II. On the *second* head it is to be noted, that Christ gave three things for us, in which His great love for us is seen, (1) Food for the body: S. Matt. xxvi. 26, "Take, eat, this is

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My Body." (2) His Blood to drink: S. Matt. xxvi. 27, 28, "Drink ye all of it; for this is My Blood." (3) His soul as the price of our redemption: 1 S. John iii. 16, "Hereby perceive we the love of God, because He laid down His life for us." S. John x. 15, "I lay down My life for the sheep."

III. On the *third* head it is to be noted, that there are three effects of goodness. (1) To harm no one: 2 Cor. vi. 3, "Giving no offence in anything." (2) To bear injuries patiently: Rom. xii. 17, "Recompense to no man evil for evil." (3) To give self or substance willingly for others: 1 S. John iii. 16, "We ought to lay down our lives for the brethren." It is for these three reasons that the sheep are called holy—as injuring no one, as suffering evil cheerfully, and as giving up themselves and their possessions for the use of men; and they who are so the sheep shall doubtless come to the fold of Christ, which is the Kingdom of Heaven: S. Matt. xxv. 33, 34, "He shall set the sheep on His right hand ..... Come, ye blessed of My Father, inherit the kingdom," &c. To which kingdom may we be brought. Amen.

HOMILY VII.

THE CONQUERED FLESH.

THIRD SUNDAY AFTER EASTER.—(FROM THE EPISTLE.)

"I beseech you as strangers and pilgrims, abstain from fleshly lusts."—1 *S. Peter* ii. 11.

FOUR things are noted in these words. Firstly, abstinence from fleshly lusts is pointed out, "abstain from fleshly lusts." Secondly, the necessity for such abstinence, "which war against the soul." Thirdly, honest conversation is enjoined, "having your conversation honest." Fourthly, the benefit of a good conversation is added, "that whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation."

I. On the *first* head it is to be noted, that there are three kinds of lusts from which the Scripture commands us to abstain. (1) Worldly lusts. (2) Hurtful and unprofitable lusts. (3) Carnal lusts. Firstly, the lusts of the world are the desires of worldly honours: Titus ii. 11, 12, "The grace of God that bringeth salvation hath appeared to all men,

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teaching us that, denying ungodliness and worldly lusts," &c. Secondly, hurtful lusts are the desires of riches: 1 S. Tim. vi. 9, "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts," &c. Thirdly, the lusts of the flesh are when fleshly delights are longed for: Rom. xiii. 14, "Make not provision for the flesh to fulfil the lusts thereof."

II. On the *second* head it is to be noted, that fleshly lusts in three ways "war against the soul," and therefore it is needful for us to abstain from them. (1) They war against by ever fighting against it: Job vii. 1, Vulg., "The life of man upon earth is a warfare;" the whole life of man is like a certain conflict. (2) Mortally, in wounding it: Prov. xxi. 25, "The desire of the slothful killeth him, for his hands refuse to labour." (3) By inflicting eternal perdition and destruction: 1 Tim. vi. 9, "Hurtful lusts, which drown men in destruction and perdition;" for fleshly desires kill by sin here, and in the future, kill with eternal death.

III. On the *third* head it is to be noted, that a good conversation consists in three things. (1) In purity of mind: 2 Cor. i. 12, "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity ..... we had our conversation in the world." (2) In honesty or holiness of manners: 2 Pet. iii. 11, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." (3) In perpetual avidity of the joys of heaven: Philipp. iii. 2, "Our conversation is in heaven."

IV. On the *fourth* head it is to be noted, that a threefold benefit follows a good conversation. (1) The refutation or silencing of detractors, "That whereas they speak against you:" 1 S. Pet. ii. 15, "So is the will of God, that with well doing ye may put to silence the ignorance of foolish men." (2) The being had in honour, "By your good works, which they shall behold, glorify God in the day of visitation:" S. Matt. v. 16, "Let your light so shine before men," &c. (3) The great reward promised to their conversation, "in the day of visitation," *i.e.*, in the time of retribution; and God alone knows how great the glory then to be given to us. To which glory may we be led by Jesus Christ. Amen.

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HOMILY VIII.

EVERLASTING JOY.

THIRD SUNDAY AFTER EASTER.—(FROM THE GOSPEL.)

"The world shall rejoice, and ye shall be sorrowful, but your sorrow shall be turned into joy."—*S. John* xvi. 20.

THREE things are noted in these words. Firstly, the foolishness of the worldly, "The world will rejoice:" Eccles. ii. 2, "I said of laughter, It is mad: and of mirth, What doeth it?" Secondly, the wisdom of the saints: "Ye shall be sorrowful:" Eccles. vii. 4, "The heart of the wise is in the house of mourning: but the heart of fools is in the house of mirth." Thirdly, the future song of the saints, "Your sorrow shall be turned into joy:" S. Luke vi. 21, "Blessed are ye that weep now, for ye shall laugh."

I. On the *first* head it is to be noted, that three things shew the joy of the worldly to be foolish—(1) The time, for the present is not the time of rejoicing but of weeping: Eccles. iii. 4, "A time to weep and a time to laugh." The time of weeping is put first, to indicate that the present is this time, a time to laugh is added afterwards to signify that the future will be the time of joy; for now, indeed, is the time of weeping and of mourning over sins. (2) That this world is a place of sadness, and not of joy: Ps. lxxxiii. 6, 7, Vulg., "In his heart he hath disposed to ascend by steps in a vale of tears, in the place which he hath set." Judg. ii. 1, "An angel of the Lord came up from Gilgal to Bochim," *i.e.*, the "place of weepers." (3) They joy in evil: Prov. ii. 14, "Who rejoice to do evil." The foolishness of the joy of the worldly is sufficiently manifest, since they rejoice in a time of sadness, in a place of misery, in the doing evil. S. Austin, "What is the joy of this world? say briefly, unchasteness, worthlessness, consideringly to cheat, to do that which is base, to be gorged with feasting."

II. On the *second* head it is to be noted, that the wise are sad for three reasons—(1) By sadness the evil of man is corrected: Eccles. vii. 3, "By the sadness of the countenance the heart is made better." (2) By momentary sadness man escapes eternal torment. S. Greg. Mag., "The Saints regard this present life as a gain, because by this they know that they will not escape eternal life;" Nahum i. 13, "I have afflicted thee, I will afflict thee no more." (3) By a mean measure of justice they acquire eternal joys: 2 Cor. iv. 17, 18, "For

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our light affliction which is but for a moment worketh for us a far more exceeding and eternal weight of glory. While we look not at the things which are seen, but at the things which are not seen."

III. On the *third* head it is to be noted, that the future joys of the saints are said to consist of three things—(1) In the consolation of the Divine Presence: "I will see you again." S. Augustine, "Lastly, there will be God Himself, Who will be all in all, Who will be to us salvation, honour, and glory, and joy, and every good:" Gen. xv. 1, "I am .....thy exceeding great reward." (2) In the highest exultation of heart, "Your heart shall rejoice:" Isa. xxxv. 10, "They shall obtain joy and gladness." (3) In the attaining of eternity: Isa. xxxv. 10, "The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads;" to which joy, &c.

HOMILY IX.

LITTLE SPEECH.

FOURTH SUNDAY AFTER EASTER.—(FROM THE EPISTLE.)

"Let every man be swift to hear, slow to speak."—*S. James* i. 19.

IN these words the Apostle S. James bids us be more slow in speaking than in hearing, and these considerations ought to move us to this—Firstly, the testimony of nature. Secondly, the harm of much speaking. Thirdly, the benefit of little speaking.

I. On the *first* head it is to be noted, that nature teaches us in a threefold way that we should rather hear, than speak. (1) Nature gave to man a double instrument of hearing, and only a single instrument of speaking, and this in itself shows, that in a twofold degree man ought rather to hear than to speak. (2) Nature gave to very many animals the faculty of hearing, but not the faculty of speech save to the rational animal, man; so that speech ought to be rational: Coloss. iv. 6, "Let your speech be alway with grace, seasoned with salt." (3) Nature gave the instruments of hearing ever open, but the instruments of speech she closed by two barriers or protections: for man has his ears ever open, but his tongue closed in by his lips and teeth. The tongue is like an evil monarch, and therefore God enclosed it with many barriers: Mich. vii. 5, "Keep the doors of thy mouth."

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II. On the *second* head it is to be noted, that a threefold evil comes through much speaking—(1) The evil of sin: Prov. x. 19, "In the multitude of words there wanteth not sin." (2) The evil of punishment: Ecclus. xx. 8, "He that useth many words shall hurt his own soul." (3) The evil of infamy: Prov. xviii. 13, "He that answereth a matter before he heareth it, it is folly and shame unto him." Of these three: S. James iii. 6, "The tongue is a world of iniquity;" behold the first. "The tongue is an unruly evil, full of deadly poison;" behold the second. "The tongue among our members defileth the whole body;" behold the third.

III. On the *third* head it is to be noted, that a threefold advantage flows to him who hears much and speaks little—(1) The good thing of grace: Ecclus. xxxii. 9, "Hear in silence, and for thy reverence good grace shall come unto thee." (2) The good thing of wisdom: Ecclus. vi. 34, "If thou wilt incline thine ear thou shalt receive instruction, and if thou love to hear thou shalt be wise." (3) Happiness and tranquillity of mind: Prov. xxi. 21, "Whoso keepeth his mouth and his tongue keepeth his soul from troubles," &c.

HOMILY X.

THE CONVICTION OF THE WORLD.

FOURTH SUNDAY AFTER EASTER.—(FROM THE GOSPEL.)

"And when He is come He will reprove the world of sin, of righteousness, and of judgment."—*S. John* xvi. 8.

IN these words three things are laid down, concerning which the Holy Spirit will reprove the world. Firstly, He will reprove of sin, because men ought not to commit it. Secondly, of righteousness, because men ought to perform it. Thirdly, of judgment, because men ought to fear it.

I. On the *first* head it is to be noted, that sin is to be avoided for many reasons, but chiefly for three great evils which it brings to man—(1) Because it places man here in many miseries: Prov. xiv. 34, "Sin is a reproach to any people." (2) Because it deprives man of eternal glory: Isa. xxvi. 10, "In the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord." (3) Because it leads man to eternal punishment: S. Matt. xxv. 46, "These shall go away into everlasting punishment."

II. On the *second* head it is to be noted, that righteousness

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is chiefly to be followed for three reasons—(1) Because it places man in many joys: Ps. xix. 8, "The statutes of the Lord are right, rejoicing the heart." (2) Because it liberates man from perpetual death: Prov. xi. 4, "But righteousness," *i.e.*, the works of righteousness, "delivereth from death," *i.e.*, eternal. Prov. xxi. 25, "He that followeth after righteousness and mercy findeth life." (3) Because it leads man to eternal joys: S. Matt. xxv. 46, "The righteous into life eternal."

III. On the *third* head it is to be noted, that the future judgment is to be feared for three reasons—(1) On account of the equity of the Judge: Ps. vii. 12, Vulg., "God is a just Judge, strong and patient: is He angry every day?" (2) Because of the severity of the Judge: Judith xvi. 20, 21, "In the Day of Judgment He will visit them, for He will give fire and worms into their flesh." (3) Because of the irrevocability of the sentence: S. Matt. xxv. 41, "Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels." It is called "everlasting fire" because it has no end; from which may we be delivered, &c.

HOMILY XI.

THE GOVERNMENT OF THE TONGUE.

FIFTH SUNDAY AFTER EASTER.—(FROM THE EPISTLE.)

"If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain."—*S. Jas.* i. 26.

S. JAMES in these words exhorts us to the bridling of the tongue, and there are three reasons which move us so to do. Firstly, because he who does not bridle his tongue, falls into many sins. Secondly, because he incurs many bad punishments. Thirdly, because he who bridles his tongue, acquires many good things. Of the first: Prov. x. 19, "In the multitude of words there wanteth not sin." Of the second: Ecclus. xx. 8, "He that useth many words shall hurt his own soul." Of the third: Prov. xviii. 13, "He that answereth a matter before he heareth it, it is folly and shame unto him."

I. On the *first* head it is to be noted, that Scripture treats of many tongues, by which are signified those different sins which are committed by the tongue; and such tongues are to be bridled—(1) The deceitful tongue, which is in double dealings and betrayals: Ps. cxx. 2, "Deliver my soul, O Lord, from lying lips and from a deceitful tongue." Jer. ix. 8,

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"Their tongue is as an arrow shot out, it speaketh deceit: one speaketh peaceably to his neighbour with his mouth, but in heart he layeth his wait." (2) The boastful tongue, which is proud and arrogant: Ps. xii. 3, "The Lord shall cut off all flattering lips and the tongue that speaketh proud things." (3) The serpent-like and poisonous tongue, which utters envies and detractions: Ps. cxl. 3, "They have sharpened their tongues like a serpent, adders' poison is under their lips." (4) A lying tongue, that utters perjuries, falsehoods, and false witnesses: Prov. vi. 16, "Six things does the Lord hate, a proud look, a lying tongue," &c. (5) The bland tongue, which utters deceits: Prov. vi. 24, "Keep thee from the evil woman, from the flattery of the tongue of a strange woman." (6) The tongue of a third person, which utters seducements and allurements: Ecclus. xxviii. 19, "The tongue of a third person hath cast out valiant women, and deprived them of their labour." The first tongue is in the deed of sensuality of the man loving the woman; the second, that of the woman loved; the third that of the herald or messenger who conveys the words of the lover to the beloved, and *vice versa*. (7) The wicked tongue, which utters flatteries: Prov. xvii. 4, "A wicked doer giveth heed to false lips." They are false lips which do evil by inciting flatterers. (8) The tongue which is sword-like, which consists of things angry and furious, and which slays many by railings and reproaches: Ps. lvii. 4, "The sons of men whose teeth are spears and arrows, and their tongue a sharp sword." (9) The deceitful tongue, which abides in false merchants and deceivers; they deceive the simple by recommending their wares, and defrauding by false weights, numbers, and measures: Prov. xxvi. 28, Vulg, "A deceitful tongue loveth not truth," *i.e.*, Christ; "and a slippery mouth worketh ruin," *i.e.*, of body and soul: Prov. xxi. 6, "The getting of treasures by a lying tongue," *i.e.* in operation, "is a vanity, and tossed to and fro," without soul and discretion, "of them that seek death," *i.e.*, willingly or unwillingly. (10) Tongue of blasphemy, which is in those who blaspheme God and the saints. (11) Tongue without grace, which utters mockeries and derisions with those who willingly speak idle words: Ecclus. xx. 21, "A man without grace is as a vain fable."

II. On the *second* head it is to be noted, that the man who does not bridle his tongue incurs many penalties—(1) Ruin:

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Prov. xii. 13, Vulg., "For the sins of the lips ruin draweth nigh to the evil man." Eccles. x. 12, "The lips of a fool will swallow up himself." (2) He can have nothing prosperous in this life: Ps. cxl. 11, "Let not an evil speaker be established in the earth." (3) Labour. (4) Sorrow: Ps. ix. 7, Vulg., "Under his tongue are labour and sorrow." (5) Perverse destruction of him who speaks. (6) Expulsion from eternal life: Ps. lii. 4, 5, "Thou lovest all devouring words, O thou deceitful tongue. God shall likewise destroy thee for ever." (7) The burning up of the deceitful tongue itself: Ps. xli. 17, Vulg., "Their tongue hath been dry with thirst." (8) The torture of the evil tongue by infernal fire: S. Luke xvi. 24, "Send Lazarus, that he may dip the tip of his finger in water and cool my tongue." (9) The gnawing of the tongue itself: Rev. xvi. 10, "And they gnawed their tongues for pain." (10) Eternal death: Prov. xviii. 21, "Death and life are in the power of the tongue"—*i.e.*, in its operation or works. He who bridleth his tongue will have eternal life; he who does not do this, will come into eternal death. (11) He will suffer every evil: Prov. xvii. 20, "He that hath a perverse tongue falleth into mischief"—that is, into the evil of Gehenna. Prov. xiii. 3, "He that keepeth his mouth keepeth his life; but he that openeth wide his lips shall have destruction"—*i.e.*, eternal.

III. On the *third* it is to be noted, that three benefits arise from the bridling of the tongue—(1) Perfection of life: S. James iii. 2, "If any man offend not in word, the same is a perfect man. (2) Elevation of the mind to God: Lam. iii. 28, "He sitteth alone and keepeth silence." (3) The gaining of eternal life: Ps. xxxiv. 12, 13, "What man is he that desireth life and loveth many days that he may see good? Keep thy tongue from evil, and thy lips from speaking guile."

HOMILY XII.

THE COMING AND GOING OF OUR BLESSED LORD.

FIFTH SUNDAY AFTER EASTER.—(FROM THE GOSPEL.)

"I came forth from the Father, and am come into the world: again I leave the world, and go to the Father."—*S. John* xvi. 28.

FOUR considerations are suggested by these words. Firstly, His going from the Father: "I came forth from the Father." His going forth from the Father was to make Himself visible. Secondly, His advent in the world: "Am

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come into the world." Thirdly, His departure from the world: "Again I leave the world." Fourthly, His ascension to the Father: "and go to the Father."

I. On the *first* head it is to be noted, that Christ came forth from the Father for three reasons—(1) That He might manifest the Father in the world: S. John i. 18, "No man hath seen God at any time; the Only Begotten Son, which is in the bosom of the Father, He hath declared Hm." (2) To declare His Father's will to us: S. John xv. 15, "All things that I have heard of My Father I have made known unto you." (3) That He might show the Father's love towards us: S. John iii. 16, "God so loved the world that He gave His Only Begotten Son, that whosoever believeth in Him," &c.

II. On the *second* head it is to be noted, that Christ came into the world for three reasons—(1) To enlighten it: S. John viii. 12, "I am the Light of the world." (2) That He might reconcile it to God the Father: 2 Cor. v. 19, "God was in Christ reconciling the world unto Himself." (3) To deliver it from the power of the Devil: S. John xii. 31, "Now is the judgment of this world: now shall the prince of this world be cast out." S. John iii. 17, "God sent not His Son into the world to condemn the world; but that the world through Him might be saved."

III. On the *third* head it is to be noted, that Christ left the world for three reasons—(1) On account of its wickedness: 1 S. John v. 19, "The whole world lieth in wickedness." (2) On account of the perversity of its ingratitude: S. John xv. 18, "If the world hate you, ye know that it hated Me before it hated you." What could be greater ingratitude than for the world to hate Him Who came to save it? (3) That by leaving the world He should give us an example: 1 S. John ii. 15, "Love not the world, neither the things that are in the world." S. John xv. 19, "Ye are not of the world, but I have chosen you out of the world."

IV. On the *fourth* head it is to be noted, that Christ ascended to the Father for three reasons—That he might intercede with Him for us: S. John xiv. 16, "I will pray the Father." (2) That He might give to us the Holy Spirit: S. John xvi. 7, "If I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." (3) That He might prepare for us a place with the Father: S. John xiv. 2, "I go to prepare a place for you." To which place may He lead us. Amen.

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SECTION IV.

THE

TRINITY HOMILIES.

PART I.

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THE HOMILIES

OF

S. THOMAS AQUINAS,

FROM TRINITY TO ADVENT.

HOMILY I.

TWO-FOLD LOVE.

FIRST SUNDAY AFTER TRINITY.—(FROM THE EPISTLE.)

"We love Him because He first loved us. If a man say, I love God, and hateth his brother, he is a liar."—1 *S. John* iv. 19, 20.

THE Apostle S. John asserts three propositions in these words. Firstly, he exhorts us to love—"We love Him." Secondly, he assigns the cause of our love—"Because He first loved us." Thirdly, he exhorts us to the love of our neighbour—"If a man say, I love God, and hateth his brother," &c.

I. On the *first* head it is to be noted that we ought to love God in three ways. Firstly, that our whole heart may be filled with His love—Deut. vi. 5, "And thou shalt love the Lord thy God with all thine heart, and with all thy soul." Secondly, that we should love nothing except for His sake—S. August., "He loves Thee less, who with Thee loves anything else, which he loves not for Thy sake." Thirdly, that no enemy should turn us away from His love—Rom. viii. 35, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution," &c.

II. On the *second* head is to be noted that there are three reasons why we ought chiefly to love God. (1) On account of His goodness—S. Bern., "Good is the cause of our loving

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God. For so great is the goodness of God, that if He never had done or never will do any good to man, nevertheless he ought ever to love Him." (2) On account of His love—as in text, "We love God because He first loved us. S. August., "I, wretched, as much as possible, ought to love my God, Who made me what I was not; Who redeemed me when I was about to perish; Who when I was sold on account of my sins, gave Himself for me, and Who loved me so much that He gave the price of His blood for me." (3) We ought to love God on account of our profit, for He has prepared good things which are not able to be spoken of for those who love Him —1 Cor. ii. 9, "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him."

III. On the *third* head it is to be noted that we ought to love our neighbour for three reasons. (1) On account of the command (S. John xiii. 34), "A new commandment I give unto you." (2) On account of the example of nature, for we see that all things naturally love similar things—Eccl. xiii. 15, 16, "Every beast loveth its like, so also every man him that is nearest to himself: all flesh shall consort with the like to itself." (3) On account of the evil which follows him who does not love his neighbour, because he incurs the death of sin and hell—1 S. John iii. 14, "He that loveth not his brother abideth in death;" from which death may He deliver us, &c.

HOMILY II.

DIVES AND LAZARUS.

FIRST SUNDAY AFTER TRINITY.—(FROM THE GOSPEL.)

"Son, remember that thou in thy lifetime receivedst the good things, and likewise Lazarus the evil things: but now he is comforted, and thou art tormented."—*S. Luke* xvi. 25.

FOUR considerations are to be noted in these words. Firstly, the prosperity of the wicked in the present life: "thou in thy lifetime receivedst the good things." Secondly, the short adversity of the just in this world: "Lazarus evil

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things." Thirdly, the eternal happiness of the just: "now he is comforted." Fourthly, the perpetual calamity of the wicked: "thou art tormented."

I. On the *first* head it is to be noted, that temporal prosperity consists in three things, which this rich man had. (1) In temporal riches—"There was a certain rich man." Psa. xlix. 6, "They that trust in their wealth, and boast themselves of the multitude of their riches." (2) In worldly honours—he "was clothed in purple and fine linen," &c. S. James iv. 16, "Ye rejoice in your boastings." (3) In carnal pleasures—"And fared sumptuously every day." Job xxi. 13, "They spend their days in wealth, and in a moment go down to the grave." Amos vi. 4, "Eat the lambs out of the flock, and the calves out of the midst of the stall."

II. On the *second* head it is to be noted, that the adversity of the saints in this present life consists in the three things which belonged to Lazarus. (1) In poverty of possessions—"There was a certain beggar." Tobit iv. 21, "We lead indeed a poor life, but we shall have many good things if we fear God and depart from all sin, and do that which is good." (2) In the gain of contempt—"Was laid at his gate." 1 Cor. iv. 3, "We are made as the filth of the world, and are the offscouring of all things unto this day." (3) In the bitterness of tribulations and afflictions—"Full of sores." Judith viii. 23, Vulg., "All that have pleased God passed through many tribulations."

III. On the *third* head it is to be noted, in what things the happiness of the saints consists in another state of being. (1) In glory and honour—"Was carried by the angels." S. August., "A crowd of slaves proclaims the illustrious funeral rites of this rich man in purple; but how much more illustrious in the sight of God was the ministry of angels which was furnished to that poor man full of sores, who did not bear him to a marble tomb, but to the bosom of Abraham." Psa. xxi. 5, "His glory is great in Thy salvation." (2) In the possession of the heavenly kingdom—"Into Abraham's bosom," by which is understood the rest of Paradise. S. Matt. v. 3, "Blessed are the poor in spirit, for theirs is the Kingdom of God." (3) In the fruition of eternal delights and consolations—Psa. xvi. 10, "At Thy right hand, there are pleasures for evermore." Psa. xxxi.

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19, "Oh, how great is Thy goodness which Thou hast laid up for them that fear Thee," &c.

IV. On the *fourth* head it is to be noted, that three things are mentioned here in which the future calamity of the wicked consists. (1) The complete absence of all good things; and this is noted by the fact that Dives was not able to have a drop of water. Job xxvii. 20, Vulg., "Poverty like water shall take hold on him." (2) The bitterness and multiplicity of the punishments—"I am tormented in this flame." Psa. xi. 6, "Upon the wicked He shall rain snares, fire and brimstone, and an horrible tempest: this shall be the portion of their cup." (3) The mighty confusion and ignominy—"Was buried; and in hell." What can be more ignominious than to be buried with such a burial? Jer. xxii. 19, "He shall be buried with the burial of an ass." Jer. xx. 11, Vulg., "They shall be greatly confounded, because they have not understood the everlasting reproach which never shall be effaced." Therefore present prosperity is to be condemned; present adversity to be joyfully sustained; the calamity of the lost to be fled from; and the happiness of the saints to be sought for with all desire; to which may we be led, &c.

HOMILY III.

ALMSGIVING—A THREEFOLD BLESSING.

SECOND SUNDAY AFTER TRINITY.—(FROM THE EPISTLE.)

"But whoso hath this world's good, and seeth his brother have need," &c.—1 *S. John* iii. 17.

S. JOHN the Apostle in these words exhorts us to the practice of almsgiving for three reasons, for he who does almsgiving obtains three good gifts—(1) temporal good; (2) spiritual good; (3) eternal good.

I. About the *first* good. It is noted that man acquires a threefold *temporal* good by almsgiving. (1) Increase of riches —Prov. iii. 9, 10, "Honour the Lord," *i.e.*, seek ye His praise, not thine own, not of the world. "Of thy substance," *i.e.*, which you rightly possess—not from rapine, not from the stranger;

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and of the first-fruits of your own fruit give to the poor, and "so shall thy barns be filled with plenty," *i.e.*, in a future satiety. They shall not hunger any more, neither shall they thirst any more, and "thy presses shall burst out with new wine." Gloss.: They who lay up treasure in heaven shall find their own delights, the granary of whom will be filled by plenty, because they shall be satiated, when His glory will be manifested; and the wine-presses will overflow with wine. He kindles the hearts of the faithful towards the praises of the Creator, and he who bestows earthly subsidies upon the poor will be rendered richer by the giving in heavenly remuneration. (2) Defence from his enemies—Ecclus. xvii. 22, "The alms of man is as a signet with him, and shall preserve the grace of a man as the apple of the eye." Ecclus. xxix. 13, "He shall fight for thee against thine enemies better than a mighty shield and strong spear. Gloss.: Alms will rather prevail against the enemies than earthly weapons. (3) The prolongation of the present life—1 Tim. iv. 8, "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."

II. About the *second* good it is to be noted, that man by almsgiving acquires a threefold *spiritual* good. (1) Remission of sins—Dan. iv. 27, "Break off thine iniquities by shewing mercy to the poor." Prov. xvi. 6, "By mercy and truth iniquity is purged." Gloss.: All sin. "By mercy" the iniquity of sinners is remitted when it gives to and forgives others. "By truth" is understood justice accusing itself for its iniquity, and repenting. (2) The hearing of prayers—Ecclus. xxix. 12, Vulg., "Shut up alms in the heart of the poor, and it shall obtain help for thee against all evil;" that is to say, in removing evil. Gloss.: Alms shut up in the heart, are useful for advising and consulting. (3) The preservation of grace—Ecclus. xvii. 22, "The alms of man is as a signet with him, and shall preserve the grace of a man," &c.

III. Of the *third* good, it is to be similarly noted, that by almsgiving men acquire a threefold *eternal* good. (1) Liberation from eternal death—Tobit iv. 11, Vulg., "For alms deliver from all sin and from death," &c. (2) The possession of eternal life—1 S. Tim. iv. 8, "Godliness is profitable, &c., having promise of the life that now is and of that which is to come." (3) The increase of eternal reward—2 Cor. ix. 6, "He which soweth sparingly shall also reap sparingly, and

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he which soweth bountifully shall reap also bountifully, and shall obtain eternal life;" to which may we be brought, &c.

HOMILY IV.

THE HEAVENLY FEAST.

SECOND SUNDAY AFTER TRINITY.—(FROM THE GOSPEL.)

"A certain man made a great supper, and bade many."—*S. Luke* xiv. 16.

THE heavenly blessedness, as the saints teach, is understood by this supper. But it is called a "great supper" for three reasons. Firstly, on account of the multitude of those who celebrate this supper; secondly, on account of the dishes of meat which are given there in abundance; thirdly, on account of the eternity of the supper itself.

I. On the *first* head it is called *great* for a threefold reason. (1) By reason of those who make it. The makers are the Father, and the Son, and the Holy Spirit. The Father incomprehensible, the Son incomprehensible, and the Holy Spirit incomprehensible; and therefore They make an immense or incomprehensible supper. Isai. xxv. 6, "And in this mountain shall the Lord of Hosts make unto all people a feast of fat things, a feast of wine on the lees of fat things, full of marrow, of wines on the lees well refined." Esth. i. 3, of Ahasuerus: "In the third year of his reign he made a feast unto all his princes and his servants," &c. (2) By reason of those ministering, who are thousands of thousands—Dan. vii. 10, "Thousand thousands ministered unto him." (3) By reason of the guests, who were ten thousand times ten thousand—Dan. vii. 10, "Ten thousand times ten thousand stood before him."

II. On the *second* head this is called a *great* supper because there will be there a thousand thousand of dishes. The dishes are the joys in life eternal; and because there are in heaven a thousand thousand of joys, there were at the "great supper" a thousand thousand dishes. But we are here able to fix upon three great dishes. (1) There will be a dish of joy by

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the absence of all evil. (2) A dish of joy by the presence of all good—Deut. viii. 9, "Where thou shalt eat bread without scarceness: thou shalt not lack anything in it." Isai. xxxv. 10, "They shall obtain joy and gladness, and sorrow and sighing shall flee away. (3) There will be a dish of joy by Divine praise—Psa. lxxxiv. 5, "Blessed are they that dwell in Thy house, they will be still praising Thee." Of these three S. August., in his book "On the City of God," O how great will be that happiness where there will be no evil; where no good will be hidden; it will be intent upon eternal praises, and God will be all in all.

III. On the *third* head it is noted, that this great supper is called *eternal* for three reasons. (1) S. John xvi. 22, "Your joy no man taketh from you." For to sit down to supper is to rejoice. (2) Because no one will ever cease from supping—Apoc. iv. 8, "And they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, Which was, and is, and is to come." For to praise is the same as to sup. (3) It is called eternal because it is eaten entire at once —Boetius, "Eternity is called the possession of the Blessed Life, entire at once." Rev. xix. 9, "Blessed are they which are called unto the marriage supper of the Lamb;" to which supper may Jesus Christ lead us, &c.

HOMILY V.

THE BLESSINGS OF HUMILITY.

THIRD SUNDAY AFTER TRINITY.—(FROM THE EPISTLE.)

"Humble yourselves therefore under the mighty hand of God, that He may exalt you in due time" (*S. Peter* v. 6); or, "in the time of Visitation" (*Vulgate*).

In these words S. Peter asserts three things. In the First place, he exhorts to humility, "humble yourselves;" in the Second place, he shows the necessity of the humbling "under the mighty hand of God," Who is able to humble the unwilling; in the Third place, he places the usefulness of humility, that "He may exalt you in due time."

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I. On the *first* head, it is to be noted, that *humility* is threefold. (1) Of guilt, Ecclus. xix. 23, "There is one that humbleth himself wickedly, and his interior is full of deceit." (2) Of punishment, Psalm cvi. 42, "Their enemies also oppressed them, and they were brought into subjection under their hand." (3) Of grace, S. Matt. xi. 29, "Learn of Me, for I am meek and lowly in heart." The first kind of humility is to be fled from; the second to be endured; the third to be sought for.

II. On the *second* head, it is to be noted, that God shows His power over the proud in three ways. (1) In resisting them; (2) in casting them down; (3) in punishing them eternally. Of the first, S. James iv. 6, "God resisteth the proud, but giveth grace unto the humble." Of the second, Psalm lxxii. 18, Vulg., "When they were lifted up Thou hast cast them down." Of the third, Joel ii. 20, "And his stink shall come up, and his ill-savour shall come up, because he hath done great things." Baruck v. 7, "For God hath appointed to bring down every high mountain." (S. Thos. reads "mind.")

III. On the *third* head, it is to be noted, that man acquires a threefold profit from humility. (1) The gift of grace; (2) the gift of knowledge; (3) the gift of glory. Of the first, S. James iv. 6, God "giveth grace unto the humble." Of the second, S. Matt. xi. 25, "Thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Of the third, Job. xxii. 29, Vulg., "For he that hath been humbled shall be in glory."

HOMILY VI.

ANGELIC MINISTRATION.

THIRD SUNDAY AFTER TRINITY.—(FROM THE GOSPEL.)

"There is joy in the presence of the angels of God over one sinner that repenteth."—*S. Luke* xv. 10.

Two things are noted in these words. First, the dignity of the angels—"the angels of God." Second, their benig-

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nity, "joy over one sinner that repenteth." Great is the dignity of the angels, because they are the messengers of God; and great is their benignity, because they rejoice in the conversion of the sinner.

I. On the *first* head, it is to be noted, that the angels are called "angels of God," as they are spoken of here; and *our* angels, as they are called in S. Matt. xviii. 10, "Their angels do always behold the face of My Father which is in heaven." And by this threefold calling a twofold virtue is to be noted in them, for they have the double virtue of standing by and ministering; for they stand by God, and they minister to us. They stand *by God* in a threefold manner. (1) In contemplation, S. Matt. xviii. 10, "Do always behold the face of My Father." (2) In loving, 1 S. Peter i. 12, "Which things the angels desire to look into;" S. August., "So great is the fulness of the Divine countenance that no one is able to behold it without love." (3) In praising, S. Peter Dam., "It is the work of the angels to praise God in hymns." The angels also *minister to us* in a threefold manner. First, in purging us; second, in enlightening us; third, in helping us forward. S. Dioni. Are., For by liberating us they purge us. Isaiah vi. 6, "Then flew one of the seraphims unto me, having a live coal in his hand," &c. They illuminate by teaching. Dan. x. 13, "Michael, one of the chief princes, came to help me, and I remained there with the kings of Persia. Now I am come to make thee understand what shall befal thy people in the latter days." They help by providing good things. 1 Kings xix. 5, "An angel touched him, and said unto him, Arise and eat."

II. On the *second* head, it is noted, that for three reasons the angels rejoice over the conversion of sinners. (1) On account of the fulfilment of their ministry; for they are ministers that exhort us to repentance. Heb. i. 14, "Are they not all ministering spirits, sent forth to minister to them who shall be heirs of salvation?" (2) On account of the confusion of the demons; for the demons are confounded when any one is converted to repentance, which is the joy of angels. Rev. xii. 9-12, "And the great dragon was cast out, that old serpent called the Devil, and Satan . . . . and his angels were cast out with him." Afterwards, "I heard a loud voice saying in heaven, Now is come salvation, and strength, ... therefore rejoice, ye heavens." (3) On

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account of the honour of God; for the sinner when he is converted honours God, which is the joy of angels. Jos. vii. 19, "My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto Him."

HOMILY VII.

THE CREATURE'S FUTURE GLORY.

FOURTH SUNDAY AFTER TRINITY.—(FROM THE EPISTLE.)

"For the earnest expectation of the creature waiteth for the manifestation of the sons of God."—*Rom.* viii. 19.

THE Apostle in this Epistle designs to show that all His creatures desired the Advent of the Glory of the Saints. There are four creatures which desire especially the glory of the saints. First, angelic creatures; second, heavenly creatures; third, earthly creatures; fourth, human creatures; and, therefore, perhaps, he names four creatures in this Epistle.

I. On the *first* head, it is noted, that the *angels* desire it for three reasons. (1) On account of the full completion of the victory over their enemies. Rev. xii. 9, "And the great serpent was cast out; that old serpent called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him;" and afterwards "Rejoice, ye heavens, and ye that dwell in them." (2) On account of the completion of their ministry. 1 Cor. xv. 24, "When He shall have put down all rule, and all authority, and power, for He must reign till He hath put all enemies under His feet." (3) On account of the perfect reparation of His city. Psalm cv. 6, "He shall judge among the heathen, He shall fill the places with the dead bodies." Ephes. i. 10, Vulg., "To re-establish all things in Christ that are in heaven and on earth."

II. On the *second* head, it is to be noted that the *heavenly creature* was desiring this for three reasons. (1) On account of the taking away the unworthiness of its servitude. S. Isid., "The sun and the moon will not descend to setting after the judgment, nor to the wicked placed under the

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earth, will light serve them." (2) On account of the recovery of lost beauty. Isai. xxx. 26, "Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold." (3) On account of his rest from motion, Habak. iii. 11, "The sun and moon stood still in their habitation." The sun in rising, the moon in setting, as they were ordained at the creation for these three good things, the heavenly bodies obtain.

III. It is noted, in the *third* place, that the *earthly creature* desires it for three reasons. (1) On account of its cleansing from the sins of the wicked, for now the wicked defile the earth with their iniquities. Psalm cv. 39, Vulg., the land "was defiled with their works;" but hereafter it shall be purged with fire. 2 Peter iii. 10, "The elements shall melt with fervent heat; the earth, also, and the works that are therein, shall be burnt up." (2) On account of its liberation from corruption; for there is now birth because there is destruction, but when destruction shall cease then there will be no necessity for birth. Rom. viii. 21, "The creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." (3) On account of its renovation. Isaiah lxv. 17, "Behold, I create new heavens and a new earth, and the former shall not be remembered nor come into mind; but be ye glad and rejoice for ever in that which I create."

IV. *Man* desires it likewise for three reasons. (1) On account of his liberation from evil; (2) on account of his repletion in every good; (3) on account of his conservation for eternity. These three things follow man in the day of judgment who so lives here, that he may be found worthy at that day. Of these three S. Augustine, in his book of the "City of God," "There will be one free will of that City in all things, and inseparable and individual; having been freed from all evil, filled with all good, for good does not fail in eternity, perfecting indefectibly by the happiness of eternal joys;" which may Christ grant us. Amen.

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HOMILY VIII.

ON SHEWING MERCY.

FOURTH SUNDAY AFTER TRINITY.—(FROM THE GOSPEL.)

"Be ye therefore merciful, as your Father also is merciful."—*S. Luke* vi. 36.

THE Lord sets before us two things in these words. Firstly, He induces us to mercy, "Be ye therefore merciful." Secondly, it gives the rule for shewing mercy, "as your Father also is merciful."

I. On the *first* head, it is to be noted, that three reasons chiefly move us in shewing mercy. (1) Necessity; (2) utility; (3) congruity. It is a necessity, because he who does not shew mercy will not find mercy. James ii. 13, "For he shall have judgment without mercy that hath shewed no mercy." It is useful, because he who shews mercy shall find mercy. S. Matt. v. 7, "Blessed are the merciful, for they shall obtain mercy." It is congruous, because when we obtain mercy from all creatures, it is only suitable that we should shew mercy to others. For we are full of misery, and unless other creatures should have compassion on us in giving themselves and their kind offices for us, we should not be able to exist. For if the sun or fire should give up its light and heat, and the earth its fruit, what could miserable man do? Therefore it is sufficiently congruous, since man meets mercy, that he should shew mercy to others. Prov. xix. 22, Vulg., "The needy man is merciful;" and he who needs mercy ought to shew mercy to others—ought to be sorry for others; whence, in a certain way, creatures accuse the unmerciful.

II. On the *second* head, it is to be noted that the mercy of God chiefly appeared in three ways. (1) In the gift of His Son: it was a great gift, and a great mercy, of which S. Luke i. 72, "To perform the mercy promised to our fathers." (2) In the glorification of the just, Psalm cix. 21, "Because Thy mercy is good." Psalm xxxvi. 5, "Thy mercy, O Lord, is in the heavens." (3) In the justification of sinners, Psalm lxxxvi. 13, "For great is Thy mercy toward me." On account of the first mercy we ought to praise Him and love Him. On account of the second mercy we ought to be confident, for however great sinners they may be they may fly to God. Isa. lv. 7, "Let the wicked forsake his

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way, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." On account of the third mercy we ought, with quickness, to run to God. Heb. iv. 11, "Let us labour, therefore, to enter into that rest" (Vulgate, hasten). To which rest may we, &c.

HOMILY IX.

THE EVIL AND THE GOOD.

FIFTH SUNDAY AFTER TRINITY.—(FROM THE EPISTLE.)

"Let him eschew evil and do good; let him seek peace and ensue it."—1 *Peter* iii. 11.

THERE are two parts of righteousness to which the blessed Peter invites us in these words. The first is the avoiding of evil, "Let him eschew evil." The second is, the delighting in good, "and do good."

I. On the *first* head, it is to be noted that evil is chiefly to be avoided for three things. (1) On account of the great bitterness which it induces. (2) On account of the loss which it entails. (3) On account of the punishment to which it leads. Of the first, Jer. ii. 19, "See that it is an evil thing and bitter that thou hast forsaken the Lord thy God," &c. Sin induces much bitterness on account of three reasons. (1) Because the Lord is opposed to sin. Deut. xxv. 16, "For all that do unrighteously are an abomination unto the Lord thy God." Deut. xxxi. 17, "Many evils and troubles shall befall them, so that they will say in that day, Are not these evils come upon us because our God is not among us?" (2) Because man by sin is greatly disordered in himself. S. August., Thou hast commanded, O Lord, and it is truly so, that every disordered mind is the punishment to itself. Job. vii. 20, "Why hast Thou set me as a mark against Thee, so that I am a burden to myself?" (3) Because every sinner impugns the just judgment of God to every creature. Wis. xvi. 24, "The creature serving Thee, the Creator, is made fierce against the unjust for their punishment."

II. On the *second* head, it is to be noted, that the sinner

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incurs a threefold loss, which is sin. (1) Because by sin itself manifold good is taken away. S. Augustine, in the "City of God," says, If we were not of a good disposition the vices of it would not harm us; but now what they do by these things in harming, is that they take away from themselves, integrity, beauty, and salvation. (2) Because of sin the gift of grace is taken away. Wis. i. 4, "Wisdom will not enter into a malicious soul, nor dwell in a body subject to sins." (3) On account of sin the gift of glory is taken away. Isaiah xxvi. 10, "Will he deal unjustly, and will not behold the majesty of the Lord."

III. On the *third* head, it is to be noted that sin leads men to many punishments; but here three are stated. There will be (1) Continual sorrow in mind. Isa. xiii. 8, "Pangs and sorrows shall take hold of them; they shall be in pain, as a woman that travaileth." Job. xx. 22, "In the fulness of his sufficiency he shall be in straits; every hand of the wicked shall come upon him." (2) Continual hunger in heart. S. Matt. xiii. 30, "Bind them in bundles to burn them." (3) There will be eternity in both states. S. Matt. xxv. 41, "Depart from me, ye cursed, into everlasting fire." Concerning these three, Isaiah lxvi. 24, "Their worm shall not die, neither shall their fire be quenched." The worm denotes grief in mind; he calls the fire torment in the heart. The fire being inextinguishable, marks the *eternity* in both; from which fire may Christ deliver us.

HOMILY X.

THINGS FORSAKEN AND FOLLOWED.

FIFTH SUNDAY AFTER TRINITY.—(FROM THE GOSPEL.)

"They forsook all, and followed Him."—*S. Luke* v. 11.

Two things are necessary for us for the following of Him. Firstly, that we should turn away from a changing good by despising it; secondly, that we should turn towards an unchanging good in loving and imitating it. Both these things are noted in the Gospel—the first, "they forsook all;" the second, "and followed Him."

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I. On the *first* head, it is noticed that we ought to forsake four things if we wish to follow Christ—(1) in forsaking earthly things by despising them, S. Luke xiv. 33, "Whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple;" (2) in leaving kinsfolk and parents for the sake of God, S. Matt. x. 37, "He that loveth father or mother more than Me is not worthy of Me," &c.; (3) in abandoning his own body by mortifying it; (4) in denying his own will. Of these two, S. Luke ix. 23, "If any man will come after Me, let him deny himself and take up his cross daily and follow Me."

II. On the *second* head, it is noted that we ought to imitate Christ in four ways—(1) in humility, S. Matt. xi. 29, "Learn of Me, for I am meek and lowly in heart;" (2) in piety, S. Luke vi. 36, "Be ye therefore merciful, as your Father is also merciful;" (3) in charity, S. John xv. 17, "These things I command you, that ye love one another;" (4) in the bitterness of tribulations, 1 S. Peter ii. 21, "Christ also suffered for us, leaving us an example that ye should follow His steps." There are two right wayst hrough which man walks to the kingdom of heaven, Wisd. x. 10, "She conducted the just through the right way, and shewed him the kingdom of God." To which kingdom may we, &c.

HOMILY XI.

MAN'S TWOFOLD STATE.

SIXTH SUNDAY AFTER TRINITY.—(FROM THE EPISTLE.)

"For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection."—*Romans* vi. 5.

THE Apostle makes mention of two things in these words. Firstly, he expresses the excellence that we ought to have, "We have been planted together in the likeness of His death." This is our merit that we may have in ourselves the likeness of His, that is of Christ's, death. Secondly, he expresses what we ought to receive on account of this excellence, "We shall be also in the likeness of His resurrec-

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tion." This is our reward, that we may have the likeness of the resurrection of Christ.

I. On the *first* head, it is to be noted, that there were five things in the death of Christ in which we ought to follow Him—(1) humility; (2) obedience. Of these two, Philip. ii. 8, "He humbled Himself and became obedient unto death." To the first the Lord invites us, S. Matt. xi. 29, "Learn of Me, for I am meek and lowly in heart;" to the second, S. John xiv. 15, "If ye love Me, keep My commandments." (3) Ineffable charity was in the death of Christ, S. John xv. 13, "Greater love hath no man than this, that a man lay down his life for his friends;" and in this we ought to be like Him ourselves, S. John xv. 12, "This is My commandment, that ye love one another." (4) Patience, 1 S. Peter ii. 23, "When He suffered He threatened not;" and in this we ought to be made like unto Him, Heb. xii. 1, 2, "Let us run with patience the race that is set before us, looking unto Jesus, the Author and Finisher of our faith, Who for the joy that was set before Him endured the Cross." (5) Perseverance, because he who in all things perseveres unto death will be saved, Philip. ii. 8, "Obedient unto death, even the death of the Cross;" but we ought to have the likeness of His death in our perseverance, S. Matt. x. 27, "But he that endureth unto the end shall be saved.

II. On the *second* head, it is to be noted, that the glory of our body, when it is conformed to the body of the glory of Christ, consists of seven things. (1) It will be lovely by the suitableness of all the members, S. August. ("City of God," lib. xxii. c. 19), "Thenceforth there will be no deformity, which now makes unsuitableness of parts, where also the things which are deformed may be corrected; and what is less than it ought to be, since the Creator knew, thence it will be supplied, and what is more than it ought to be will be taken away, the integrity of the material being preserved." (2) There will be a wonderful sweetness of the outward appearance in the whole body, S. August., "How great will be the sweetness of complexion when the Just shall shine as the Sun in the kingdom of His Father!" The beauty of all the outward appearance consists in these two things, S. August., "All beauty of the body is from the suitableness of its parts, as by a certain sweetness of complexion;" but there will be then all beauty in our bodies, Philip. iii. 21,

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"Who shall change our vile body, that it may be fashioned like unto His glorious body." (3) There will be velocity of motion, S. August., "Where the spirit shall be willing there will be the body instantly." (4) It will have a perfect liberation from all want. (5) There will be full and high happiness. Of these two, S. August., "All the members and bowels of the incorruptible body, which now we see distributed various ways by the use of necessity, will not then be so; but this necessity is itself full and certain security and eternal happiness, and it will advance in the praises of God." (6) It will be impassible, and immortal, and eternal, S. August., "Whatever has perished from the living bodies, or from the corpses after death, shall be restored, or it shall remain in the sepulchre, in the newness of the spiritual body changed out of the oldness of the animal body, and it will rise again, clothed in incorruption and immortality. (7) There will be full peace and concord between the body and the spirit, S. August., "A spiritual flesh will be supplied to the flesh, but it will yet be flesh, not spirit." How happy, therefore, will they be who shall be held to be worthy of that resurrection! Yet they must be those, who here have died with Christ, Colos. iii. 3, 4, "Ye are dead, and your life is hid with Christ in God. When Christ, Who is our life, shall appear, then shall ye also appear with Him in glory." To which glory may we, &c.

HOMILY XII.

IMPERFECT OBEDIENCE.

SIXTH SUNDAY AFTER TRINITY.—(FROM THE GOSPEL.)

"Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." —*S. Matt.* v. 20.

IN this Gospel the Lord treats of *four* things. I. He shews what we ought to do, "Except your righteousness shall exceed," &c.; which proves that we ought to have abundant righteousness.

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II. He shews what we seek, "the kingdom of heaven." For this reason we ought to do righteousness, that by it we may come to the kingdom. Of both, S. Matt. vi. 33, "Seek ye first the kingdom of God and His righteousness." There He shews what we should avoid, "Thou shalt not kill."

III. But He shews that we ought to flee from a threefold sin. (1) The sin of deed, "Thou shalt not kill:" by this is prohibited every act by which our neighbour is injured. Isai. i. 16, "Cease to do evil." Levit. xix. 16, "Neither shalt thou stand against the blood of thy neighbour." (2) He prohibits all sin of the heart, "Whosoever is angry with his brother." Eccles. xi. 10, "Remove anger from thy heart, and put away evil from thy flesh." (3) Sin of the mouth, S. Matt. v. 22, "But whosoever shall say to his brother, Raca." Ephes. iv. 29, "Let no corrupt communication proceed out of your mouth."

IV. He shews what we ought to fear, *i.e.*, the coming judgment, "Shall be in danger of the judgment." But He here places three things that we ought to fear—(1) The judgment in which all the wicked shall be condemned, "shall be in danger of the judgment." Judith xvi. 20, "The Lord Almighty will take revenge on them; in the day of judgment He will visit them." (2) The Council of Angels and Saints, in which all the wicked will be examined, but "who shall say to his brother, Raca, shall be in danger of the Council." Isai. iii. 14, "The Lord will enter into judgment with the ancients of His people and the princes thereof." Mal. iv. 6, "Lest I come to smite the earth with a curse." (3) The infernal fire, in which all the wicked will be eternally punished, "shall be in danger of hell fire." Judith xvi. 21, "For He will give fire and worms into their flesh that they may burn and may feel for ever." From which fire may Christ deliver us, &c.

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HOMILY XIII.

THE EVIL AND THE GOOD WAY.

SEVENTH SUNDAY AFTER TRINITY.—(FROM THE EPISTLE.)

"As ye have yielded your members servants to uncleanness and to iniquity unto iniquity, even so now yield your members servants to righteousness unto holiness."—*Romans* vi. 19.

IN this Epistle the Apostle exhorts us to two things—firstly, to the avoidance of evil, "As ye have yielded your members," &c.; secondly, to the love of good, "even so now yield your members," &c.

I. On the *first* head, the Apostle assigns in this Epistle four reasons through which sin should be avoided. (1) Because sin pollutes the mind "to uncleanness." Hosea ix. 10, "Their abominations were according as they loved." (2) Because by sin man ignominiously subjects himself to servitude, "When ye were the servants of sin." S. John viii. 34, "Whosoever committeth sin is the servant of sin." (3) Because great confusion flows from sin, "What fruit had ye then in those things whereof ye are now ashamed?" Jeremiah xvii. 13, "O Lord, all that forsake Thee shall be ashamed." (4) Because by sin man is led to eternal death, "The wages of sin is death." Psalm xxxiii. 22, Vulg., "The death of the wicked is very evil."

II. On the *second* head, it is to be noted, that likewise four reasons are given why good should be chosen. For men acquire four great things from the choice of that which is good. (1) Purity of the mind or sanctification, which is cleansing, S. Matt. v. 8, "Blessed are the pure in heart, for they shall see God." (2) Justice of the will "to righteousness." For righteousness is a right will, S. Ansel., "Justice is rectitude of the will preserved on its own account." (3) Liberty of the spirit, "Ye were free from righteousness." 2 Cor. iii. 17, "Where the Spirit of the Lord is there is liberty." S. John viii. 36, "If the Son, therefore, shall make you free, ye shall be free indeed." (4) Man by doing good obtains eternal life, "The gift of God is eternal life." S. John v. 29, "And shall come forth they that have done good unto the resurrection of life." S. Matt. xxv. 46, "Those shall go away into everlasting punishment, but the righteous into life eternal."

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HOMILY XIV.

THE FEAST OF HEAVEN AND EARTH.

SEVENTH SUNDAY AFTER TRINITY.—(FROM THE GOSPEL.)

"And He took the seven loaves and gave thanks, and brake and gave to His disciples to set before them."—*S. Mark* viii. 6, 7.

THE Lord feeds His holy ones in a threefold manner. First, with *corporeal* bread, Psal. civ. 14, "That He may bring forth food out of the earth." Secondly, with *spiritual* bread, Prov. xx. 13, "Open thine eyes," *i.e.*, the eyes of the heart to holy vigils, "and thou shalt be satisfied with bread," *i.e.*, with holy doctrine or with heavenly joys. Thirdly, with *eternal* bread, Psal. cxxxii. 15, "I will satisfy her poor with bread."

By these seven loaves are understood the *seven* breads with which the Lord feeds His faithful ones, that they may not fail in the way of righteousness; but in their strength they may come to the table of heavenly glory. The *first* is the most sweet effusion of tears from the desire of glory, Psal. xlii. 3, "My tears have been my meat day and night." S. August., "Tears were flowing to me, and it was well for me in regard to them." The *second*, the ineffable consolation in the words of God, S. Matt. iv. 4, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Jer. xv. 16, "Thy words were found, and I did eat them, and Thy word was unto me the joy and rejoicing of mine heart, for I am called by Thy name, O Lord God of Hosts." The *third*, the ineffable delight in the partaking of the Eucharist, S. John vi. 51, "The bread that I will give is My flesh, which I will give for the life of the world." Wisdom xvi. 20, "And gavest them bread from heaven, prepared without labour, having in it all that is delicious and the sweetness of every taste." The *fourth*, the admirable sweetness from the presence of Christ, S. John vi. 51, "I am the living bread which came down from heaven." For it is evident that the just ever have Christ to dwell in their hearts; how great is the happiness of him who ever has Christ dwelling in his heart. Ephes. iii. 16, 17, "That He would grant you according to the riches of His glory to be strengthened with might by His Spirit in the inner

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man, that Christ may dwell in your hearts by faith." The *fifth*, the foretaste of eternal blessedness, Psal. lxxviii. 25, "Man did eat angels' food." S. August., "Brought in within I know not to what sweetness, which if it is perfected in me, I know not what eternal life is, unless it be that." The *sixth*, in the possession of joy by every virtue, because it is joy to have so many gifts of the Holy Spirit, and those twelve fruits which the Apostle enumerated—Gal. v. 22, 23, "But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance"—which are therefore called fruits, because they more refresh the mind than can be expressed by words. Prov. ix. 5, "Come, eat of My bread." The *seventh*, the exultation by the testimony of conscience, Prov. xv. 15, Vulg., "A secure mind is like a continual feast." 2 Cor. i. 12, "For our rejoicing is this, the testimony of our conscience."

Of the just man it is said, Isai. xxxiii. 16, "Bread shall be given him." The small fishes are the joys in the presence of the saints, who are even now taken away from the most bitter sea of this world, who frequently come and console the just "who are in the way." There are, indeed, some martyrs who are wasted, as Laurence and others, who, being afflicted with fires and different torments, were smiling brightly, and so by their mirth proclaimed that they had infinite delights within, by which they could despise external torments. 2 Cor. xi. 27, 30, "If I must needs glory, I will glory of the things which concern my infirmities." 2 Cor. xii. 9, 10, "Most gladly therefore will I rather glory in my infirmities. I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake." Concerning this banquet of the just it is said, S. Matt. xxii. 4, "Behold, I have prepared my dinner; my oxen and my fatlings are killed." At such banquets, which the wicked know not of, the just are enjoying all the day long. Psal. lxviii. 4, Vulg., "Let the just feast and rejoice before God." If the righteous so feast in the present time, what will it be in the time to come? Blessed is he who shall eat bread in the kingdom of heaven. To which kingdom may Jesus Christ lead us.

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HOMILY XV.

THE EARTHLY AND THE HEAVENLY LIFE.

EIGHTH SUNDAY AFTER TRINITY.—(FROM THE EPISTLE.)

"For if ye live after the flesh ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live."—*Romans* viii. 13.

THE Apostle does three things in these words—Firstly, he commands us that we should mortify the pleasure of the flesh, "through the Spirit do ye mortify the deeds of the body." Secondly, he places the necessity of mortifying it, "if ye live after the flesh ye shall die." Thirdly, he places the profit of the mortification, "ye shall live."

I. On the *first* head, it is to be noted, that in a threefold manner we ought to mortify the flesh. (1) By destroying its carnal desires and sin, Colos. iii. 5-10, "Mortify therefore your members which are upon the earth—fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry, for which things' sake the wrath of God cometh on the children of disobedience; in the which ye also walked some time, when ye lived in them. But now ye also put off all these: anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of Him that created him." (2) By macerating it by fasting and afflictions to the likeness of the passion of Jesus Christ, 2 Cor. iv. 10, "Always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body." (3) In afflicting it by spiritual meditations, Eccles. xii. 12, "Much study is a weariness of the flesh." Ecclus. xxxi. 1, "Watching for riches consumeth the flesh." That is carnal pleasures; the thought of it takes away sleep, *i.e.*, the weariness of sluggishness. In the same chapter, v. 2, "The thinking beforehand taketh away the understanding," *i.e.*, he who sees beforehand the rewards of gifts turns away sense—*i.e.*, from all evil concupiscence; and heavy infirmity—*i.e.*, of the body—makes the mind free from sin.

II. On the *second* head, it is to be noted that it is necessary we should mortify the flesh, since if we live after the

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flesh we shall die; for it follows that there is a threefold death from the pleasure of the flesh—(1) the death of sin; (2) the death of nature, Ecclus. xxxvii. 34, "By surfeiting many have perished;" (3) the death of Gehena, Gal. vi. 8, "He that soweth to his flesh shall of the flesh reap corruption;" Psal. xxxiii, 22, Vulg., "The death of the wicked is very evil."

III. On the *third* head, it is to be noted that a threefold life is acquired by the mortification of the flesh—(1) prolongation of natural life, Ecclus. xxxvii. 31, "He that is temperate shall prolong life;" (2) the life of grace, Rom. viii. 6, "To be spiritually minded is life and peace;" (3) the prolongation of the life of glory, 2 Cor. iv. 11, "Always bearing about in the body the dying of the Lord Jesus, that the life of Jesus might be made manifest in our body."

HOMILY XVI.

THE THREE TREES.

EIGHTH SUNDAY AFTER TRINITY.—(FROM THE GOSPEL.)

"Every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit."—*S. Matt.* vii. 17.

THE Lord in this Gospel signifies the three kinds of trees which are in the island of this world. Firstly, He signifies the tree bringing forth good fruits, "Every good tree." Secondly, that bringing forth evil fruits, "A corrupt tree," &c. Thirdly, the tree bringing forth no fruits, "Every tree that bringeth not forth good fruit," &c.

I. The Lord commends the *first tree* to us for three reasons. First, from the *multiplicity* of fruits—"fruit." He speaks plurally, that the just who is here called a good tree ought to produce much fruit: for it ought to produce *twelve* fruits —(1) charity; (2) joy; (3) peace; (4) patience; (5) long suffering; (6) goodness; (7) gentleness; (8) mildness; (9) faith; (10) modesty; (11) continency; (12) chastity. Gal. v. 22, "But the fruit of the Spirit is love, joy, peace," &c. Secondly, He commends it for the *preciousness* of the fruits,

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"good;" but the goodness of these fruits is manifest, because by such fruits the kingdom of God is gained; and the trees of Paradise give such fruit. Rom. xiv. 17, "The kingdom of God is not meat and drink, but righteousness, peace, and joy in the Holy Ghost." Thirdly, He commends it by its *constancy* of fruit bearing, "brings forth." It is of the present time in which it is shewn that it is ever in the act of bearing fruit, Jer. xvii. 7, 8, "Blessed is the man that trusteth in the Lord, and whose hope the Lord is; for he shall be as a tree planted by the water . . . and shall not be careful in the year of drought, neither shall cease from yielding fruit." Ezek. xlvii. 12, "And by the river upon the bank thereof, this side and on that side, shall grow all trees for meat; whose leaf shall not fade, neither shall the fruit thereof be consumed." Of these three, Rev. xxii. 2, "On either side of the river was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month, and the leaves of the tree were for the healing of the nations." Behold the *preciousness* of the fruits, for the just eat them and they live for ever. "Twelve manner of fruits"—their *multiplicity*. "Every month"—behold their *continuity* of bearing.

II. Three evils are attributed to the *second tree*—(1) mortification of the fruits of the wicked—"fruit," for in this word, which is spoken in the plural, Our Lord remarks that the wicked man, who is here called "a corrupt tree," bears many evil fruits, which are evil deeds. But the Apostle enumerates seventeen fruits of the evil tree, Gal. v. 19, 20, 21, which are the "works of the flesh," and "they which do such things shall not inherit the kingdom of God." (2) The perversity of the fruits, "evil," S. Matt. xii. 35, "An evil man out of the evil treasure bringeth forth evil things." (3) The assiduity of working evil, "brings forth," Hos. iv. 10, Vulg., "They have committed fornication, and have not ceased."

III. About the *third tree*, it is to be noted, that there are three kinds of trees which bring forth no fruit—(1) Which makes leaves without flowers: these are they which have words without works, S. Matt. xxi. 19, "He saw a fig-tree and found nothing thereon but leaves only." Our Lord cursed it, "How soon is the fig-tree withered away." (2) Which has flowers without fruits: these are they which bring forth

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works in appearance but not in truth, 2 Tim. iii. 5, "Having a form of godliness, but denying the power thereof." Job viii. 12, 13, "Whilst it is yet in his greenness, and not cut down, it withereth before any other herb. So are the paths of all that forget God, and the hypocrite's hope shall perish." (3) That which brings forth fruit, but it is wholly useless, Wisd. iv. 5, "Their fruit shall be unprofitable, and sour to eat, and fit for nothing." Jude 12, "Trees whose fruit withereth, without fruit, twice dead, plucked up by the roots." But, alas, to such trees, for they are cut down with the axe of the Divine judgment, and they will be sent into the eternal fire of hell. S. Matt. iii. 10, "And now also the axe is laid unto the root of the trees, therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire." From which fire may the Lord deliver us.

HOMILY XVII.

IDOLATRY.

NINTH SUNDAY AFTER TRINITY.—(FROM THE EPISTLE.)

"Neither be ye idolaters, as were some of them."—1 *Cor.* x. 7.

THE Apostle here sets forth two things. Firstly, he admonishes that we should flee from spiritual idolatry, "Neither be ye idolaters." For he was speaking to the faithful who now had no idols; whence it is manifest that he was advising them to avoid that idolatry which consists in vices. Secondly, he compares the spiritual idolatry with bodily idolatry, "As were some of them," who adored a calf and other idols.

I. Of the bodily idolatry, it is known that it was threefold—(1) in the stars; (2) in the elements. Of these two, Wisdom xiii. 2, "Either the fire or the wind, or the swift air, or the circle of the stars, or the great water, or the sun and moon," &c. In the former of these is seen the idolatry of the elements; in the latter, that of the stars. (3) Idolatry in animals, Rom. i. 23, "And change the glory of the incorruptible God into an image," &c. The idolatry in the

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stars signifies pride, whence the first proud one said, Isa. xiv. 13, "I will ascend into heaven, I will exalt my throne above the stars of God . . . I will be like the Most High." S. Augustine, "And they thought that they would exalt themselves with stars and lightning, and behold they have fallen upon earth."

II. The idolatry of the elements signifies the idolatry of the covetous, Colos. iii. 5, "Covetousness, which is idolatry." The idolatry of animals is that of carnal concupiscence, which exists in the pleasures of the flesh, S. Jude 10, "But what they know naturally as brute beasts in those things they corrupt themselves." Of these three, S. James iii. 15, "This wisdom descendeth not from above, but is earthly," through avarice; "sensual," by luxury; "devilish," through pride.

HOMILY XVIII.

THE GREAT ACCOUNT.

NINTH SUNDAY AFTER TRINITY.—(FROM THE GOSPEL.)

"Give an account of thy stewardship."—*S. Luke* xvi. 2.

THIS word is spoken to every one at death or in the judgment, since it behoves us all to come before the heavenly tribunal of Christ the Judge, 2 Cor. v. 10, "For we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body according to that he hath done, whether it be good or bad;" and therefore every man ought to think how he will then be able to give account. But we ought to consider three things about this account. (1) The difficulty of rendering the account; (2) of the witnesses, who will accuse those rendering a false account, themselves giving the true one; (3) the severity of the sentence which will be given against those who have rendered a false account.

I. On the *first* head, it is to be noted that (1) it will be difficult to render account of all the thoughts, Ps. lxxv. 11, Vulg., "For the thought of man shall give praise to Thee." Wisd. i. 9, "For inquisition shall be made into the thoughts of the ungodly." (2) Of the sayings, S. Matt. xii. 36, "But I say

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unto you that every idle word that men shall speak they shall give account thereof in the day of judgment; for by thy words thou shalt be justified, and by thy words thou shalt be condemned." Eccles. xii. 14, "For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil."

II. On the *second* head, it is to be noted, that three most true witnesses will accuse the ungodly in the judgment. The first witness will be God, Mal. iii. 5, "And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers . . . . . For I am the Lord: I change not." The second will be conscience, Rom. ii. 15, "Their conscience also bearing witness, and their thoughts in the meanwhile accusing or else excusing one another, in the day when God shall judge the secrets of men by Jesus Christ." The third will be every creature, Job xx. 27, "The heavens shall reveal his iniquity, and the earth shall rise up against him;" whence a certain holy father said: we are about to render an account in the presence of heaven and earth; and do you mock?

III. On the *third* head, it is to be noted, that the severity to the sentence on the wicked will be felt in three ways. (1) They will be deprived of all good things, S. Augus. (in his book of the "City of God"), "In the last punishment it will be just, that the wicked and the ungodly should weep for the loss of natural good things in their torments, feeling their depriver to be the most just God, when they have despised the most bountiful Benefactor." Job xx. 15, "He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly." (2) Because they shall be tormented by the burning of the most fierce fire, Isa. lxvi. 24, "Neither shall their fire be quenched." (3) Because they shall not be liberated for ever, S. Matt. xxv. 41, "Depart from me," without Whom there is no good: behold the first. "Into fire:" behold the second. "Everlasting:" behold the third. From which may Jesus Christ deliver us.

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HOMILY XIX.

TRUE AND FALSE GLORY.

TENTH SUNDAY AFTER TRINITY.

[*This Homily is substituted for the one which occurs in the series, and which treats of the false gods of the heathen.*]

"He that glorieth let him glory in the Lord."—1 *Cor.* i. 1.

EVERY rational creature longs for glory, because such an one was created for glory; and therefore the Apostle in these words points out where true glory can be found; and he points out here *two* kinds of glory—an unreal and a live glory.

I. On the *first* head, it is to be noted, that there is (1) a *false* glory in temporal riches—"And boast themselves in the multitude of their riches," Psa. xlix. 6. (2) A *vain* glory—"Wicked boasteth of his heart's desire," Psa. x. 3; that is, he glories in earthly dignities. "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might," Jer. ix. 23. (3) There is also a *foolish* glory in pleasures; for it is foolish to glory in mortal meats—"She that liveth in pleasure is dead," 1 S. Tim. v. 6. (4) An *evil* glory in wickedness—"Why boasteth thou thyself in mischief?" Psa. lii. 1. The *first* glory tendeth to poverty—"The rich man shall lie down, but he shall not be gathered; he openeth his eyes, and he is not" (Job xxvii. 19). The *second* ends in ignominy—"Their glory shall fly away like a bird," Hosea ix. 11. The *third* is changed into the anguish of grief—"How much she hath glorified herself and lived deliciously, so much torment and sorrow gave her," Rev. xviii. 7. The *fourth* into eternal torment—"Upon the wicked He shall rain snares, fire and brimstone," &c., Psa. xi. 6. "For their worm shall not die, neither shall their fire be quenched," Isa. lxvi. 24.

II. On the *second* head, it is to be noted that true glory consists (1) in our knowledge of the Lord—"Let him that glorieth glory in this, that he understandeth and knoweth

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Me that I am the Lord," Jer. ix. 24. (2) In consideration of His wonders—"He gave them to glory in His marvellous acts," Ecclus. xvii. 9. (3) In His love—"Let them that love Thy name be joyful in Thee," Psa. v. 11. (4) In His praise—"That my glory may sing praise to Thee," Psa. xxx. 12. (5) In the fruition of God—"I shall be satisfied when I awake with Thy likeness," Psa. xvii. 15.

HOMILY XX.

THE MISFORTUNES AND PUNISHMENTS OF THE WICKED.

TENTH SUNDAY AFTER TRINITY.—(FROM THE GOSPEL.)

"Thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side."—*S. Luke* xix. 43.

THE Lord in these words predicts the adversity which was about to destroy the vain prosperity of this world, about which three things are to be noted. (1) The universality of the adversity itself—"Compass thee round." (2) The multiplicity of the punishment which there will be in it—"And keep thee in on every side." The multitude is the cause of the keeping in. (3) The eternity of the same adversity—"Shall lay thee even with the ground;" that is, will destroy wholly, so that no one will be able to be liberated.

I. On the *first* head, it is to be noted, that misfortunes come to the wicked from eight quarters. (1) From the earth—Psa. cvi. 17, "The earth opened and swallowed up," &c. Job. xx. 27, "The earth shall rise up against him." (2) From water, which shall suffocate them—Wisd. v. 23, "The water of the sea shall rage against them, and the rivers shall run together in a terrible manner." (3) From the air which will lighten against them—Wisd. v. 22, "Then shafts of lightning shall go directly from the clouds as from a bow well bent; they shall be shot out, and shall fly to the mark." (4) From fire, which shall consume them—Psa. xcvii. 3, "A fire goeth before him and burneth his enemies round about." (5) From the sun, moon, and stars, which shall hide them-

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selves from him—Joel iii. 15, "The sun and the moon shall be darkened, and the stars shall withdraw their shining." S. Matt. xxiv. 29, "Shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven." (6) From the saints, who will condemn them—S. Matt. xix. 28, "Ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." (7) From the Lord Jesus Christ, Who will judge them—S. Matt. xxv. 34, 41, "Then shall the King say unto them on the left hand, Depart from me, ye cursed," &c. (8) From the angels, who will carry them into hell—S. Matt. xiii. 41, 42, "The Son of Man shall send forth His angels . . . and shall cast them into a furnace of fire."

II. On the *second* head, it is to be noted, that there are *eight* punishments of the wicked, which will greatly distress them. (1) There will be a rational blindness of the highest ignorance, for the torment—S. Greg., "In the ordained torments it will be permitted to know nothing beyond the torments themselves. (2) There will be a continued trouble of hatred and anger to the irritation of the tormented—Psa. cxii. 10, "The wicked shall see it and be grieved." (3) There will be the lack of all sweetness for the punishment of the lustful—S. Greg., "For what can be a greater misery than ever to desire what never can be, and ever to hate what always is. For the ungodly will never have what he desires. Ps. cxii. 10, "The desire of the wicked shall perish." (4) There will be a continual sound of weeping and wailing for the punishment of the hearer—Job. xv. 21, "A dreadful sound is in his ears." S. Jas. v. 1, "Go to now, ye rich men, weep and howl." (5) There will be a continual effusion of tears for the punishment of the eyes of the bodies of those who were burned—S. Luke vi. 25, "Woe unto you that laugh now, for ye shall mourn and weep." Job xx. 18, "He shall be punished for all that he did, and yet not be consumed." In the lives of the Fathers we read, "Let us pray, children, before we come to that place where tears shall consume our bodies." (6) There will be an intolerable odour as the smell of the suppliants—Isai. iii. 24, "Instead of a sweet smell there shall be a stink." (7) There will be the taste for punishment, food and drink the most bitter—Jer. ix. 15, "I will feed them, even this people, with wormwood, and give them the water of gall to drink." (8) There will be a

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most glowing fire and perpetual burning—Isai. lxvi. 24, "For their worm shall not die, neither shall their fire be quenched." "Are they not therefore foolish who, for momentary delights, bind themselves to so many perpetual evils?" (S. Greg.)

III. On the *third* head—the eternity of the adversity—it is a momentary thing which delights: it is an eternal thing which crucifies.

HOMILY XXI.

THE THREEFOLD POWER OF GRACE.

ELEVENTH SUNDAY AFTER TRINITY.—(FROM THE EPISTLE.)

"By the grace of God I am what I am."—1 *Cor.* xv. 10.

THREE things are to be noted in these words. Firstly, the great bountifulness of God—"By the grace of God," &c. Secondly, the utility of the grace—"His grace which was bestowed upon me was not in vain." Thirdly, the weakness of the free-will—"Yet not I."

I. On the *first* head, it is to be noted, that in three ways appears the great goodness of God to sinners, which appeared in S. Paul. (1) In the calling of so great sinners—"Because I persecuted the Church of God." 1 S. Tim. i. 15, "Christ Jesus came into the world to save sinners, of which I am chief." (2) In the bestowing of abundant grace—Rom. v. 20, "Where sin abounded, grace did much more abound." This is expressed in the words, "By the grace of God I am what I am;" as a great Apostle, such an one, and so great. (3) In the exhibition of spiritual friendship—Job xxii. 23, "If thou return to the Almighty thou shalt be built up, thou shalt put away iniquity far from thy tabernacles;" v. 26, "For then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God."

II. On the *second* head, it is to be noted, that there is here a manifold utility of grace. (1) Because it cleanses from

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the defilement of all sin—Rom. iii. 24, "Being justified freely by His grace through the redemption that is in Christ Jesus; Whom God hath set forth to be a propitiation," &c. (2) Because it liberates us from all misery—Rom. vii. 24, "O wretched man that I am, who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord." (3) Because it confirms in good—Heb. xiii. 9, "It is a good thing that the heart be established with grace." (4) It illuminates the mind—Job xxv. 3, "Upon whom doth not His light arise?" (5) It delights the mind, whence grace is defined to be the soul's delight. (6) It makes joyful its possessor—Psa. civ. 15, "Oil to make his face to shine;" whence the Gloss., "Grace is a certain glistening of the mind to the commending holy love." (7) It leads men to the glory of eternal life—Rom. vi. 23, "The gift of God is eternal life, through Jesus Christ our Lord."

III. On the *third* head, it is to be noted, that the weakness of the free-will appears in three ways. (1) Because it is ever prone to doing evil—Gen. viii. 21, "For the imagination of man's heart is evil from his youth." (2) Because it is not able by itself to arise again when it has fallen into deadly sin—Psalm lxxviii. 39, "Man is as a wind that passeth away and cometh not again." (3) Because it is not able to do any good thing—2 Cor. iii. 5, "Not that we are sufficient of ourselves to do anything as of ourselves." The Helper of grace is ever to be fled to, Who willingly offered Himself for all, and through Whom we can do all things; which may the Lord give us, &c. Amen.

HOMILY XXII.

PRIDE AND HUMILITY.

ELEVENTH SUNDAY AFTER TRINITY.—(FROM THE GOSPEL.)

"Two men went up in the temple to pray."—*S. Luke* xviii. 10.

THREE things are to be noted in this Gospel. Firstly, the great pride of the Pharisee, "The Pharisee stood and prayed thus with himself." Secondly, the true humility of the pub-

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lican, "The publican standing afar off." Thirdly, the great justice of God in His house, "This man went down to his house justified," &c.

I. On the *first* head, it is to be noted, that the pride of the Pharisee was seen in three ways. (1) Because candidly he was thinking himself just, "I am not as other men are;" as if he alone was just. (2) Because he despised others, "I thank Thee that I am not as other men are;" despising all, he alone thought he possessed what he did not. (3) Because he arrogantly boasted of his own good deeds, "I fast twice in the week." Gloss., "He who went up to pray does not pray, but praises himself." There are three acts of pride, as the Gloss. says, which thus begins, "There are four kinds of fear," &c.

II. On the *second* head, it is to be noted, that the humility of the publican appears in three things. (1) He was standing a long way off, as if unworthy to enter the temple of God: "Standing afar off." (2) That he judged himself unworthy even to see the temple: "Would not so much as lift up his eyes to heaven," &c. (3) Because he judged himself to be a sinner, and was asserting this: "Smote upon his breast, saying, God be merciful to me a sinner." These are three acts of humility, Gloss., "He did not dare to draw near that God should draw near unto him"—the first; "He does not regard that he should be regarded"—the second; "He knows that God does not know him"—the third.

III. On the *third* head, it is to be noted, that the justice of Christ appears in three ways in this Gospel—(1) in the justification of the humble publican; (2) in the condemnation of the proud Pharisee; (3) in the exaltation of the humble over the proud. Of the first, "This man went down to his house justified." Of the second, "Rather than the other." Gloss., "That is, before him in comparison with him; or more than he." Gloss., "The heart is exalted before a fall, which applies to the Pharisee; and it is humbled before grace, which applies to the publican." Of the third, "He that humbleth himself shall be exalted." Gloss., "The controversy is placed between the publican and Pharisee: afterwards the sentence of the Judge is recorded, that we should avoid pride; that we should hold to humility, which exalts a man to eternal glory." Job xxii. 29, Vulg., "He that hath been humbled shall be in glory." To which glory may we, &c.

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HOMILY XXIII.

TRUE AND FALSE CONFIDENCE

TWELFTH SUNDAY AFTER TRINITY.—(FROM THE EPISTLE.)

"Such trust have we through Christ to God-ward."—2 *Cor.* iii. 4.

THE Apostle treats of three things in these words. Firstly, he treats of the faith of the Saints, "Such trust have we." Secondly, he shews on whose account there is this trust, "Through Christ." Thirdly, he shews in whom the Saints have trust, "To God-ward." Remark that this trust is two-fold—good and evil.

I. The good trust is of the Saints or of the good men; but the evil trust is the confidence of bad men or of sinners. But the *trust of the good*, as gathered from the text, consists in seven things. (1) In the fear of God, Prov. xiv. 26, "In the fear of the Lord is strong confidence." (2) In prayer, 1 Chron. xvii. 25, Vulg., "Thy servant hath found confidence to pray before thee." 1 S. John iii. 21, "Beloved, if our heart condemn us not, then have we confidence toward God; and whatsoever we ask we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight." (3) In consecration of himself to God, Job xi. 14-18, "If iniquity be in thy hand, put it far away, and let not wickedness dwell in thy tabernacles, for then shalt thou lift up thy face without spot, yea, thou shalt be stedfast and shall not fear; because thou shalt forget thy misery, and remember it as waters that pass away, and thine age shall be clearer than the noon-day; thou shalt shine forth, thou shalt be as the morning. And thou shalt be secure, because there is hope; yea, thou shalt dig about thee, and thou shalt take thy rest in safety: also thou shalt lie down and none shall make thee afraid; yea, many shall make suit unto thee." (4) In bountiful almsgiving, Tobit iv. 12, "Alms shall be a great confidence before the Most High God." (5) In the keeping of the Divine law, Prov. xxii. 17-19, "Bow down thine ear and hear the words of the wise, and apply thine heart unto my knowledge; for it is a pleasant thing if thou keep them within thee: they shall

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withal be fitted in thy lips that thy trust may be in the Lord" —*i.e.*, not in the world, not in anything else. (6) In the blood of Christ, Heb. x. 19, "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way." (7) In the day of judgment, 1 S. John iv. 17, "Herein is our love made perfect, that we may have boldness in the day of judgment; because as He is, so are we in this world."

II. In like manner the *trust of the wicked* consists in seven things, which are to be gathered from the text. (1) In riches, Jer. xlix. 4, "Wherefore gloriest thou in the valleys, thy flowing valleys, O backsliding daughter? that trusted in her treasures." (2) In stupidity and maliciousness, Isa. xlvii. 10, "For thou trusted in thy wickedness: thou hast said, None seeth me. Thy wisdom and thy knowledge, it hath perverted thee; and thou hast said in thine heart, I am, and none else besides me." (3) In the false array of the powerful, "Isa. xxx. 1, 2, 3, "Wo to the rebellious children . . . To strengthen themselves in the strength of Pharaoh, and having trust in the shadow of Egypt; therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion." "Pharaoh" is the prince of this world, "the shadow of Egypt" the power of this world. He is rightly called "confusion," because often when help is looked for destruction follows; as also the shadow of the power of this world ends in ignominy. According as Isaiah says, xlii. 17, "They shall be turned back, they shall be greatly ashamed that trust in graven images" —*i.e.*, in the appearance of power and in the powerful. (4) In the vain beauty of the flesh, Ezek. xvi. 15, "But thou didst trust in thine own beauty, and playedst the harlot because of thy renown, and pouredst out thy fornication upon every one that passed by." (5) In the fortification of towers and walls, Deut. xxviii. 52, "And he shall besiege thee in all thy gates until thy high and fenced walls come down wherein thou trustedst in all thy land." (6) In the invocation of demons, Deut. xxxii. 37, "Where are their gods, their rock in whom they trusted?" (7) In intercourse with that which is outward and unreal, Job viii. 13, "The hypocrite's hope shall perish; whose hope shall be cut off, and whose trust shall be a spider's web." From which trust may Christ deliver us.

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HOMILY XXIV.

THE SINNER HEALED.

TWELFTH SUNDAY AFTER TRINITY.—(FROM THE GOSPEL.)

"They bring unto Him one that was deaf and had an impediment in his speech, and they besought Him to put His hands upon him."—*S. Mark* vii. 32.

IN this Gospel three points are characteristically noted. Firstly, that the infirmity of every sinner is great and manifold, "Deaf and had an impediment in his speech." Secondly, the means which are necessary for the healing, "And they besought Him," &c. Thirdly, the varied benefit that results from his being healed, "His ears were opened and the string of his tongue loosed."

I. On the *first* head, it is to be noted, that every sinner falls under three severe infirmities when he lapses into deadly sin. (1) Blindness, through the darkening of the mind, "Their own wickedness hath blinded them," Wisd. ii. 21. "Having the understanding darkened through the blindness of their heart . . . to work all uncleanness with greediness," Ephes. iv. 18, 19. (2) Deafness, through the rebellion of disobedience, "Who is blind but my servant? Or deaf as my messenger," Isa. xlii. 19. "They are like the deaf adder that stoppeth her ears," Psalm lviii. 4. (3) Dumbness, through the concealing of their sins, "They are all dumb dogs, they cannot bark," Isa. lvi. 10. "Though wickedness be sweet in his mouth, though he hide it under his tongue," Job xx. 12. Upon these three infirmities the Gloss. upon the Gospel remarks, "The human race, as if it were one man, being corrupted by different plagues, is blinded in a protoplast: whilst it sees it is blind; whilst it hears it is deaf; whilst it speaks it is made dumb."

II. On the *second* head, it is to be noted, that two circumstances united for the healing of this infirm one, and that they point out the three things which are necessary for the curing of the sinner. (1) The prayer of the Saints and of the Church, "And they benefit him." "If any man see his brother sin . . . . ; he shall ask," S. John v. 16. (2) The reception of the gifts and graces of the Holy Spirit, "Put

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His fingers into his ears." Gloss. upon Holy Gospel, "He puts the fingers into the ears, when, through the Holy Spirit, He opens the ears of the heart for understanding and receiving of the words of salvation." "Being purified freely by His grace through the redemption which is in Christ Jesus," Rom. iii. 24. (3) The operation of repentance, which consists of three parts. Firstly, of grief of heart, "Looking up to heaven He sighed." So He taught us to groan for ourselves or for our offences, "I am weary with my groaning . . . . . I water my couch with my tears," Ps. vi. 6. Secondly, of confession by the mouth, "The string of his tongue was loosed." The string of the tongue of the sinner was loosed when he confessed his sin, "Confess your faults one to another," S. James v. 16. Thirdly, in fulfilling the commands of God and the priest, "His ears were opened," &c. The ears of the sinner were opened when he obeyed the precepts of God and the priest by fulfilling them, making satisfaction for them, "Obey them that have the will over you, and submit yourselves; for they watch for souls, as they that must give account," Heb. xiii. 17.

III. On the *third* head, it is to be noted, that a threefold benefit follows upon the conversion of the sinner. (1) That he is liberated from all spiritual infirmity, "The string of his tongue was loosed and he spoke plain." "Return ye backsliding children, and I will heal your backslidings," Jer. iii. 22. (2) Because God is praised on this account, "By so much the more, a great deal they published it." "Deliver me from bloodguiltiness, O God . . . my tongue shall sing aloud of Thy righteousness," Ps. li. 14. (3) Because the power and goodness of God is declared, "He hath done all things well: He maketh both the deaf to hear and the dumb to speak."

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SECTION V.

THE

TRINITY HOMILIES.

PART II.

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THE HOMILIES

OF

S. THOMAS AQUINAS,

FROM TRINITY TO ADVENT.

PART II.

HOMILY XXV.

ABRAHAM A PATTERN FOR SINNERS.

THIRTEENTH SUNDAY AFTER TRINITY.—(FROM THE EPISTLE.)

"To Abraham and his seed were the promises made."—*Gal.* iii. 16.

IN these words it is shown that heavenly promises are made to those who seek with all their powers to be like Abraham.

I. On the *first* head it is to be noted, that seven things are pointed out of Abraham, in which every Christian ought to imitate him. (1) In constancy of faith, Rom. iv. 3, "Abraham believed God, and it was counted unto him for righteousness." Heb. xi. 6, "But without faith it is impossible to please Him, for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." (2) In perfect obedience, Gen. xxii. 17, "And thy seed shall possess the gate of his enemies, and in thy seed shall all the nations of the earth be blessed." Deut. x. 12, "And now, what doth the Lord thy God require of thee but to fear the Lord thy God, to walk in all His ways, and to love Him, and to serve the Lord thy God with all thy heart and with all thy soul?" (3) In disregard of country. (4) In con-

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tempt of pedigree. Of these two, Gen. xii. 1, 2, "The Lord said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, and to the land that I will shew thee," &c. (5) In hospitality and compassion. Gen. xviii. 3-5, "My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant: let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree; and I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on." Heb. xiii. 2, "Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." (6) In humility, Gen. xviii. 27, "I have taken upon me to speak unto the Lord, which am but dust and ashes;" which are the words of Abraham to the Lord. Matt. xi. 29, "Learn of Me, for I am meek and lowly in heart." (7) In fear of God, Gen. xxii. 12, "Lay not thy hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son, from Me." Deut. x. 12, "And now, what doth the Lord thy God require of thee?" &c. In these words we are exhorted to imitate Abraham, "If ye were Abraham's children, ye would do the works of Abraham," S. John xiii. 39.

II. On the *second* head it is to be noted, that to those who in these things imitate Abraham, the Lord makes seven great promises which he made to Abraham. (1) He promised to him that He would give him His blessing. (2) That He would exalt him. (3) That He would humble his enemies. (4) That He would honour him among all nations. Of these four, Gen. xii. 2, 3. "I will bless thee;" mark the first. "And make thy name great;" mark the second. "I will curse him that curseth thee;" mark the third. "And in thee shall all the families of the earth be blessed;" mark the fourth. (5) That God would protect him in all things. (6) That He Himself would be to him as a reward. Of these two, Gen. xv. 1, "The word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield;" mark the first. "And thy exceeding great reward;" mark the second. (7) That God would give to him a land flowing with milk and honey, Gen. xiii. 15-17, "The Lord said unto Abram, Lift up now thine eyes, and look from the place where thou art northward, and southward, and east-

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ward, and westward. For all the land which thou seest, to thee will I give it, and to thy seed for ever."

III. On the *third* head it is to be noted, that the Lord gives seven good things to those who imitate Abraham. (1) He blesses them, Ephes. i. 3, "Who hath blessed us with all spiritual blessings in heavenly places in Christ." (2) He glorifies them, Rom. viii. 30, "Whom He justified them also He glorified." (3) He humbles their enemies, Psalm cxxxi. 14, "Turned my hand against their adversaries." (4) He protects them, Psalm xci. 14, "Because He hath set his love upon Me, therefore will I deliver him: I will set him on high because he hath known My name." (5) He honours them, Psalm cxxxix. 17, "How precious are thy thoughts unto me, O God" [friends, Vulg.] (6) God Himself gives Himself to them for a reward, He who will be all in all, He who will be salvation, life, honour, glory, peace, joy, and all good things. (7) He gives to them the land flowing with milk and honey, that is the kingdom of heaven, the joy of the humanity and divinity making joyful. S. Matt. xxv. 34, "Come, ye blessed of My Father, inherit the kingdom prepared for you." To which kingdom may we be brought, &c.

HOMILY XXVI.

THE SINNER SUCCOURED.

THIRTEENTH SUNDAY AFTER TRINITY.—(FROM THE GOSPEL.)

"A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead."—*S. Luke* x. 30.

IN this parable there are three points to be noted. Firstly, the manifold misery of sinners: "A certain man went down from Jerusalem." Secondly, is shown the manifold pity of Christ to the sinner: "A certain Samaritan, as he journeyed, came where he was; and when he saw him he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own

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beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two-pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again I will repay thee." Thirdly, the rule which is given to us for imitation: "Go, and do thou likewise."

I. On the *first* head it is to be noted, that men incur a fourfold misery when they sin. (1) They are deprived of heavenly glory: "went down from Jerusalem," &c., Gloss. That man by the falling away of trifling, to miseries, and to the infirmity of this sad and changeable life, descends from the heavenly Jerusalem. The wicked shall hide themselves, "for fear of the Lord, and for the glory of His Majesty," Isai. ii. 19. (2) The wicked are subjected under wicked spirits: "and fell among thieves," Gloss. In the power of the evil spirits: "and that they may recover themselves out of the snare of the devil who are taken captive by him at his will," 2 S. Tim. ii. 26 (3) They are despoiled of their good possessions: "which stripped him of his raiment," Gloss. It refers to the garments of spiritual grace: "into a malicious soul wisdom shall not enter; nor dwell in the body that is subject unto sin," Wisdom i. 4. (4) They are wounded in their natural good things: "and wounded him;" bring wounds upon him, that is, sins, by which the integrity of human nature is violated. "If there were not natural good things vices could not harm them; but now what they do is to take away integrity, beauty, virtue, and salvation" (S. Augustine).

II. On the *second* head it is to be noted, four kinds of compassion are expressed which Christ manifested towards sinners. (1) Was the taking of human nature: "A certain Samaritan, as he journeyed, came where he was; and when He saw him he had compassion on him," Gloss. The Samaritan is Christ, who was made man for our sakes, that He might deliver us from this present life. (2) Was the institution of the Sacraments for the salvation of sinners: "and bound up his wounds," Gloss. In baptism: "He healeth the broken in heart, and bindeth up their wounds," Psalm cxlvii. 3. (3) Was the infusion of the grace of the Holy Spirit: "pouring in oil," Gloss. The charisma of the Holy Spirit: "but the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you

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all things .... whatsoever I have said unto you," S. John xiv. 26. "And of His fulness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ," S. John i. 16, 17. (4) In enduring the bitterness of His passion for sinners: "and set Him on His own beast." Gloss. The beast is His flesh, in which He places the wounded, because He "bare our sins in His own Body on the tree," 1 S. Peter ii. 24.

III. On the *third* head it is to be noted, that we ought to show a four-fold compassion to the penitent. (1) In succouring him: "Bear ye one another's burdens," &c. Gal. vi. 2. (2) In praying for him: "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it," 1 S. John v. 16. "Pray one for another, that ye may be healed," S. James v. 16. (3) In instructing him: "If a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness," Gal. vi. 1. "Brethren, if any of you do err from the truth, and one convert him, let him know," &c., S. James v. 19, 20. "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone," S. Matt. xviii. 15. (4) In the gift of pardon: "Then came Peter to Him and said, Lord, how oft shall my brother sin against me, and I forgive him? Till seven times? .... Until seventy times seven," S. Matt. xviii. 21, 22. "Reproach not a man that turneth from sin," *i.e.*, turning from sin to repentance; "But remember that we are all worthy of punishment," Ecclus. viii. 5.

HOMILY XXVII.

FOUR FRUITS OF THE SPIRIT.

FOURTEENTH SUNDAY AFTER TRINITY.—(FROM THE EPISTLE.)

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith."—*Gal.* v. 22.

IT is certain that man ought to possess these fruits chiefly for three reasons. Firstly, on account of necessity, "Every

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tree which bringeth not forth good fruit is hewn down and cast into the fire," S. Matt. iii. 10. Secondly, on account of their sweetness, because they refresh the mind with ineffable delight, "I sat down under His shadow with great delight, and His fruit was sweet to my taste," Cant. ii. 3. Thirdly, on account of profit, because they confer many benefits.

I. The *first* fruit, LOVE, has three wonderful virtues. (1) Because the man who eats this fruit is made unconquerable: "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution . . . in all these things we are more than conquerors through Him that loved us," Rom. viii. 35-38. (2) Because every good and evil profits him who is refreshed by this fruit: "We know that all things work together for good to them that love God, to them that are called according to His purpose," Rom. viii. 28. "All things;" Gloss., things good and evil. (3) Because he who eats such fruit shall not die eternally: "Charity never faileth," 1 Cor. xiii. 8.

II. The *second* fruit, JOY, has likewise three great virtues. (1) Because the eating of this fruit makes men strong to conquer every evil spirit: "Spiritual joy is one means of conquering the enemy," S. Anthony. (2) Because it makes men live for ever: "No joy above the joy of the heart," Ecclus. xxx. 16. (3) Because it leads those who eat it to the glory of the heavenly kingdom: "For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost," Rom. xiv. 17.

III. The *third* fruit, PEACE, likewise has three great virtues. (1) Because it protects man from all evil: "The peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus," Philipp. iv. 7. (2) Because it causes men to become sons of God: "Blessed are the peacemakers, for they shall be called the children of God," S. Matt. v. 9. (3) Because in the place where the fruit is found God willingly dwells and rests, "In Salem [*i.e.*, peace] also is His tabernacle," Psal. lxxvi. 2.

IV. The *fourth* fruit, LONG-SUFFERING, or PATIENCE, has also three great virtues. (1) Because the eating of it gives man wisdom: "He that is slow to wrath is of great understanding," Prov. xiv. 29. (2) Because it preserves the soul of man: "In patience possess ye your souls," S. Luke xxi. 19. (3) Because it makes even bitter things sweet, so great

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is its sweetness: "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing," S. James i. 2-4.

HOMILY XXVIII.

THE TEN LEPERS.

FOURTEENTH SUNDAY AFTER TRINITY.—(FROM THE GOSPEL.)

"There met Him ten men that were lepers, which stood afar off."—*S. Luke* xvii. 12.

THREE points are characteristically noticed in this Gospel. Firstly, the number of the sinners, "ten men." Secondly, the remedy for their healing, "there met Him." Thirdly, the remedies which are necessary to those who are cured of sin, "one of them when he saw that he was healed."

To consider, now, the difference and number of the sinners it is to be noted that the ten lepers may signify ten kinds of sins. (1) The first leper is an infidel and a heretic who is separated from the society of the faithful and the holy: "The Lord spake unto Moses, saying, Command the children of Israel, that they put out of the camp every leper . . . . and the children of Israel did so, and put them without the camp," &c., Num. v. 24. (2) The second leper is a blasphemer and detractor: "And Miriam and Aaron spake against Moses because of the Ethiopean woman whom he had married . . . . and they said, Hath the Lord spoken only by Moses? Hath He not also spoken by us? And the Lord heard it. . . . . Wherefore, then, were ye not afraid to speak against My servant Moses? . . . . And Aaron looked upon Miriam, and behold she was leprous," Num. xii. 1, 2, 8, 10. (3) The third leper is gluttonous, who taints the air with fœtid exhalations, proceeding from excessive repletion: "He is a leprous man, he is unclean. . . . . He shall put a covering upon his upper lip, and shall cry, Unclean, unclean," Levit. xiii. 44, 45. (4) The

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fourth leper is the avaricious man, who is ever infected with an immoderate desire of possessing: this was the leprosy of Gehazi: "Is it a time to receive money, and to receive garments, and oliveyards . . . . . the leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever," 2 Kings v. 26, 27. (5) The fifth leper is the proud man, who with a swelling mind exalts himself against the Lord and Christ. Such was Naaman, King of Syria, and being very rich, and "also a mighty man in valour, but he was a leper," 2 Kings v. 1. (6) The sixth leper is the ambitious man, who desired honours and dignities: such an one as Uzziah, who took upon himself the honour of High Priest: "He transgressed against the Lord his God, and went into the temple of the Lord to burn incense . . . . and while he was wroth with the priests the leprosy rose up in his forehead before the priests," 2 Chron. xxvi. 16-20. (7) The seventh leper is the hypocrite or vainglorious, who foolishly prides himself on his good things: such was the leprosy of Simon the Pharisee: "When Jesus was in Bethany in the house of Simon the leper," S. Matt. xxvi. 6. (8) The eighth leper is the sensual man, who contaminates creatures with the issue of his uncleannesses: "What man soever of the seed of Aaron is a leper, or hath a running issue, he shall not eat of the holy things until he be clean," Levit. xxii. 3. (9) The ninth leper is a homicide: such as was Joab, upon whom the wrath of God came because he slew Abner: "Let there not fail from the house of Joab one that hath an issue, or that is a leper," 2 Sam. iii. 29. (10) The tenth leper is he who is obstinate and desperate, and who finally sins: "When the plague of leprosy is in a man . . . . if the rising be white in the skin, and it have turned the hair white . . . . it is an *old* leprosy," Levit. xiii. 9-11. S. Jerome observes, that he who despairs of pardon for sin is more bound by his desperation than by the sin which he has committed. Desperation increases despair, and is a greater tyrant than any sin. He who wishes to be cured from sin's leprosy runs to the fountain of precious blood, which the ineffable charity of our Lord Jesus Christ opened for us: Who washed us in it, and will cleanse all those who fly unto Him from the leprosy of all sin. "Unto Him that loved us and washed us from our sins in His own blood . . . . to Him be glory and dominion for ever and ever. Amen." Rev. i. 5, 6.

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HOMILY XXIX.

GOOD WORKS.

This Homily is Founded upon an Epistle which is not in the Anglican Prayer Book.

"And let us not be weary in well doing."—*Gal.* vi. 9.

In these words the Apostle lays down three propositions. Firstly, he exhorts that we should do good, "In well doing." Secondly, that we should not fail of good works, "Let us not be weary." Thirdly, he places before us the reward, "In due season we shall reap."

I. On the *first* head it is to be noted, that we ought to do good for three reasons. (1) Because all things naturally teach us to do good, and they teach this in a three-fold manner. Firstly, because all things are good, "And God saw everything that He had made, and behold it was very good," Gen. i. 31. Sinners can never sufficiently blush when placed in so great a multitude of creatures which are all good, whilst they themselves are evil. Secondly, because all things naturally do good, for whatever the creature gives to itself is an indication of the goodness of themselves and of the Creator. S. Dionysius says that God is the effusion of good to Himself; S. Augustine, that it is a great indication of the Divine goodness that which every creature thinks to give to itself. Thirdly, because all things naturally desire good, and tend to good; so Philo says, that good is that which is desired by all.

II. On the *second* head it is to be noted, that there are three things which chiefly enable man to persevere in good. (1) Constant and devoted prayer, by which man implores the help of God lest he should give way under temptations, "Watch and pray lest ye enter into temptation," S. Matt. xxvi. 41. (2) Continuous fear; for immediately a man ceases to fear he fails to perform good works, "Unless a man hold himself diligently in the fear of the Lord, his house shall be soon overthrown," Ecclus. xxvii. 3. Interpret, "the fear of the Lord," the custody of life; "soon," *i.e.*, unforeseenly; "his house shall be overthrown," *i.e.*, his earthly dwelling, or the hope of earthly things. (3) The avoiding of small sins which are the occasion of deadly sins,

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and frequently overthrow the edifice of good works. "Thou hast avoided great things," says S. Augustine, "take heed that thou be not overwhelmed in the sand;" *i.e.*, by small things. "He that contemneth small things shall fall by little and little," Ecclus. xix. 1.

III. On the *third* head it is to be noted, that the Apostle states three things. (1) He places the reward as suitable to him who receives it, "in due time," Gloss. In that time in which it is most meet and convenient; the congruous time will be the day of judgment, in which each will receive according to what he hath done, "When I shall receive the congregation [Vulg. time] I will judge uprightly." (2) He notes the plenteousness of the reward, "We shall reap." In reaping abundance is noted, "Shall doubtless come again with rejoicing, bringing his sheaves with him," Psal. cxxvi. 6. "He which soweth bountifully shall reap also bountifully," 2 Cor. ix. 6. "Great is your reward in heaven," S. Matt. v. 12. (3) He places the eternity of the reward, "We faint not," "And your joy no one taketh from you," S. John xv. 22. "And these shall go into everlasting punishment, but the righteous into life eternal," S. Matt. xxv. 46.

HOMILY XXX.

GOD OUR ONLY MASTER.

FIFTEENTH SUNDAY AFTER TRINITY.—(FROM THE GOSPEL.)

"No man can serve two masters."—*S. Matt.* vi. 24.

THE Lord Jesus Christ shews in these words that God alone is to be served, and that no one is to be obeyed in opposition to God, and that no one is to be hindered from serving God, "Thou shalt worship the Lord thy God, and Him only shalt thou serve," S. Matt. iv. 10. There are five reasons on account of which we ought to serve God.

I. *Firstly*, we ought to serve God on the ground of congruity; for all things serve Him, whence it is sufficiently congruous that man also should serve Him, "They continue this day according to Thine ordinances, for all are Thy servants," Psa. cxix. 91. But all things serve God in a three-fold manner. (1) By precepts given to them from the Creator Himself for their fulfilling, "He hath also estab-

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lished them for ever and ever; He hath made a decree which shall not pass," Psa. cxlviii. 6. (2) In punishing those that rebel against the Creator. (3) In shewing kindnesses to His friends. Of these two, Wisdom xvi. 24, "For the creature that seryeth Thee, Who art the Maker, increaseth his strength against the unrighteous for their punishment, and abateth his strength for the benefit of such as put their trust in Thee."

II. *Secondly*, we ought to serve God because He alone has in us the right of possession, as being the true Lord. "I am Thy servant, and the son of Thine handmaid," Psa. cxvi. 16. But the Lord possesses in us a three-fold right. (1) The right of creation, "For He is our God, and we are the people of His pasture," Psa. xlv. 9. (2) By the right of purchase, "Ye know that ye were not redeemed with corruptible things, as silver and gold . . . . but with the precious Blood of Christ, as of a lamb without blemish," 1 S. Peter i. 18, 19; "Ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's," 1 Cor. vi. 20. (3) By right of the support of life, "Who giveth food to all flesh," Psa. cxxxvi. 25.

III. *Thirdly*, we ought to serve God on account of the dignity of serving Him, for He confers a three-fold profit in serving Him. (1) A warlike triumph, "Thou therefore endure hardness, as a good soldier of Jesus Christ," 2 S. Tim. ii. 3; "Is there any number of His armies?" Job xxv. 3. (2) The priestly dignity. (3) Regal majesty. Of these two, "And hast made us unto our God kings and priests: and we shall reign on the earth," Rev. v. 10; "But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people," 1 S. Peter ii. 9. For to serve God is to reign.

IV. *Fourthly*, we ought to serve Him on account of the necessity of so doing; and a three-fold necessity is laid upon us to serve God. (1) Because he who is unwilling to serve God subjects himself to the servitude of his enemies. (2) Because he suffers the loss of every good thing. (3) Because he is altogether weighed down under manifold miseries. Of these three, "Because thou servedst not the Lord thy God with joyfulness, and with gladness of heart, for the abundance of all things; therefore shalt thou serve enemies which the Lord shall send against thee, in hunger,

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and in thirst, and in nakedness, and in want of all things; and He shall put a yoke of iron upon thy neck until He have destroyed thee," Deut. xxviii. 47, 48.

V. *Fifthly*, we ought to serve God for the sake of our advantage; for many profitable things flow to man from the service of God. But here three are noticed. (1) Liberation from all enemies, "But the Lord your God ye shall fear; and He shall deliver you out of the hands of all your enemies," 2 Kings xvii. 39. (2) Ineffable exultation of heart, "Serve the Lord with gladness, come before His presence with singing," Psa. c. 2. (3) The eternal fruition of all joys, "Behold, My servants shall eat, but ye shall be hungry; behold, My servants shall drink, but ye shall be thirsty; behold, My servants shall rejoice, but ye shall be ashamed; behold, My servants shall sing for joy of heart," Isai. lxv. 13, 14. "Where I am there also shall My servant be," S. John xii. 26. For Jesus was at the right hand of the Father, that is in the highest good things of the Father, and there will "He place those who serve Him." "Blessed is that servant whom the Lord, when He cometh, shall find so doing. Verily I say unto you, that He shall make him ruler over all His goods," S. Matt. xxiv. 46, 47. "Well done, good and faithful servant .... enter thou into the joy of thy Lord," S. Matt. xxv. 23. To which joy may we be brought, &c.

HOMILY XXXI.

FOUR CONDITIONS OF SALVATION.

SIXTEENTH SUNDAY AFTER TRINITY.—(FROM THE EPISTLE.)

"May be able to comprehend with all saints what is the breadth, and length, and depth, and height."—*Ephes.* iii. 18.

IN these words four things are noted, which are necessary to us for salvation. Firstly, charity, by which we love our friends and enemies: "What is the breadth," Gloss. Which signifies the expansive nature of charity, which extends even to our enemies. Secondly, perseverance, that we finally continue in charity; "and length;" Gloss.

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That which is the length of charity is the length of perseverance. Thirdly, right intention, that we may set before ourselves God only as the reward of our actions." "And height." This is that which lifts the soul on high, that God may be expected for a reward. Fourthly, that we may not fail in all these things through pride. "The depth:" it is humility which places man in the lowest state in regard to man, but in the highest state in relation to God. "He that humbleth himself shall be exalted," S. Luke xviii. 14.

I. On the *first* head it is to be noted, that for three reasons we ought chiefly to love our enemies. (1) On account of the precept, "But I say unto you, love your enemies; bless them that curse you, &c. . . . . That ye may be the children of your Father which is in heaven," S. Matt v. 44, 45. (2) On account of the example of God: "God commendeth His love towards us, in that, while we were yet sinners, Christ died for us. . . . . For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life," Rom. v. 8-10. (3) On account of our profit; for charity towards our enemies causes us to become sons of the Most High God: "Pray for them which despitefully use you, and persecute you," &c., S. Matt. v. 44.

II. On the *second* head it is to be noted, that for three reasons we ought to persevere in good. (1) That we may avoid blame, since he is greatly blamed who begins and does not persevere: "For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish," S. Luke xiv. 28-30. (2) That punishment may be avoided; for he deserves a greater punishment who, having tasted how sweet it is to perform good works, has not persevered in them. "For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them, according to the true proverb, the dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire," 2 S. Peter 21, 22. (3) On account of the reward to be acquired, for the reward is

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earned by perseverance alone: "He that endureth to the end shall be saved," S. Matt. x. 22.

III. On the *third* head it is to be noted, that for two reasons we ought to expect God alone to be our reward. (1) Because He alone is the true reward: "I am thy shield and thy exceeding great reward," Gen. xv. 1. S. Augustine says, that God will be the reward of all in all, because He will be to us life and salvation, strength and plenty, honour and glory, peace and joy, and all good things. (2) Because He will be an eternal reward: "This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent," S. John xvii. 3.

IV. On the *fourth* head it is to be noted, that humility, in three ways, preserves man in good. (1) By defending him from his enemies: "The Lord preserveth the simple: I was brought low, and He helped me," Psalm cxvi. 6. (2) By promising increase of grace: "God resisteth the proud, but giveth grace unto the humble," S. James iv. 6. (3) By leading man to eternal glory: "Honour shall uphold the humble in spirit," Prov. xxix. 23. To which honour may we, &c.

HOMILY XXXII.

THREE-FOLD BENEFITS.

THE HOMILY UPON THE GOSPEL BEING OMITTED IN THE SERIES, ANOTHER HOMILY OF THE SAME AUTHOR IS GIVEN TO SUPPLY ITS PLACE.

"And when He had given thanks, He distributed to the disciples, and the disciples to them that were set down."—*S. John* vi. 11.

THE Gloss. says that Christ, having given thanks, teaches us to give thanks for three benefits. Firstly, for corporeal benefits. Secondly, for spiritual benefits. Thirdly, for eternal benefits.

I. On the *first* head it is to be noted, that we ought to give thanks for *corporeal* benefits, for three reasons. (1) Because He ordained that they should be in the gift of nature: "Giving thanks always for all things unto God

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and the Father, in the Name of our Lord Jesus Christ," Ephes. v. 20. (2) Because He preserves them to nature by removing the evil from them: "And they that before had been wronged, gave thanks, because they were not hurt now; and asked this gift, that there might be a difference. Therefore they received a burning pillar of fire for a guide of the way which they knew not," Wis. xviii. 2, 3. (3) Because He nourishes it by refreshing it with bodily food: "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, &c. . . . . and commanding to abstain from meats, which God created to be received with thanksgiving. . . . . For every creature of God is good, and nothing to be refused. . . . . For it is sanctified by the word of God and prayer," 1 S. Tim. iv. 1-6.

II. On the *second* head it is to be noted, that we ought in like manner, for three reasons, to give thanks to God for *spiritual* benefits. (1) Because He sanctifies us by conferring grace: "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: Who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son, in Whom we have redemption through His blood," Colos. i. 12-15. (2) Because He instructs us, teaching by His word: "For this cause also we thank God without ceasing, because, when ye received the word of God, which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe," 1 Thess. ii. 13. (3) Because He refreshes the soul in granting to it the food of the Eucharist: "And He took bread and gave thanks, and brake it, and gave unto them, saying, This is My Body, which is given for you," S. Luke xxii. 19. Inasmuch as Christ gave us His Body, with thanksgiving we ought to receive that ineffable food.

III. On the *third* head it is to be noted, that we ought likewise to give thanks, in a three-fold manner, for *eternal* benefits. (1) For the liberation of the just from eternal death: "Giving thanks unto the Father, &c., Who hath delivered us from the power of darkness," Colos. i. 13. (2) For the just condemnation of the profane; for the high glorification and dignity of the saints. Of these two: "The four-and-twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give

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Thee thanks, O Lord God Almighty, which art, and wast, and art to come; because Thou hast taken to Thee Thy great power, and hast reigned. And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy Name," Rev. xi. 17, 18.

HOMILY XXXIII.

THE COMMUNION OF SAINTS.

SEVENTEENTH SUNDAY AFTER TRINITY.—(FROM THE EPISTLE.)

"Endeavouring to keep the unity of the Spirit in the bond of peace."—*Ephes.* iv. 3.

NOTE that the Apostle raises three points upon these words. Firstly, he exhorts us that we should preserve unity: "Endeavouring to keep," &c. Secondly, he places before us the manner of this keeping: "in the bond of peace." Thirdly, he exhorts us to earnest desire towards both: "Endeavouring."

I. On the *first* head it is to be noted, that a three-fold unity is necessary for us. (1) Intellectual unity, by means of a common faith. (2) Unity of the affections, through a right desire of concord. Of these two: "Let us walk by the same rule," in relation to the first. "Let us mind the same thing," in relation to the second, Philip. iii. 16. (3) Unity of conversation, through a uniform uprightness of conduct: "God setteth the solitary in families," Ps. lxviii. 6. "And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own," &c., Acts iv. 32. All things were common with them, because they were of like conversation.

II. On the *second* head it is to be noted, that the holy ought to be tied together by a three-fold bond. (1) By the bond of wisdom: "Bow down thy shoulder, and bear her, and be not grieved with her bonds," Ecclus. vi. 25. Her, *i.e.*, wisdom; "be not grieved," &c., not bearing her wearily

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and irksomely. (2) With the bond of love: "Above all these things put on charity, which is the bond of perfectness," Colos. iii. 14. (3) In the bond of peace: "Let the peace of God rule in your hearts," Id. 15.

III. On the *third* head it is to be noted, that they who wish to preserve unity must have the five virtues of which the Apostle makes mention in this Epistle. (1) *Humility*, that no one should exalt himself over another, for this often makes a cause of discord: "He that is of a proud heart stirreth up strife," Prov. xxviii. 25. (2) *Meekness*, lest any should do injury to others, which is likewise a cause of dissension: "Shewing all meekness unto all men," S. Tit. iii. 2. (3) *Patience*, that imposed injuries may be patiently sustained, and by patience a brother may be won back again to concord: "Be patient toward all men. See that none render evil for evil unto any man: but ever follow that which is good, both among yourselves and to all men," 1 Thess. v. 14, 15. (4) *Forbearance*, that the infirmities of companions may be supported and tolerated: "Bear ye one another's burdens," Gal. vi. 2. (5) *Charity*, "in love;" for mutual services are nourished of and by charity. "By love serve one another. For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbour as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another," Gal. v. 13-15.

HOMILY XXXIV.

THE EXALTATION OF THE HUMBLE.

SEVENTEENTH SUNDAY AFTER TRINITY.—(FROM THE GOSPEL.)

"For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted."—*S. Luke* xiv. 11.

THE Lord in these words offers four points for our consideration. Firstly, He exhorts that we should flee from the sin of pride: "Whosoever exalteth himself." Secondly, He adds the punishment of the proud: "Shall be abased." Thirdly, He admonishes us to the grace of humility: "He that humbleth himself." Fourthly, He shows the reward of humility: "Shall be exalted."

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I. On the *first* head it is to be noted, that the proud perversely exalt themselves in three ways. (1) By foolishly lifting themselves up against God: "He runneth upon Him [God], even on His neck, upon the thick bosses of His bucklers: because he covereth his face with his fatness, and maketh collops of fat on his flanks," Job. xv. 26, 27. And again: "If thou turnest thy spirit against God, and lettest such words go out of thy mouth," Id. 13. "The tumult of those that rise up against Thee increaseth continually," Ps. lxxiv. 23. (2) By foolishly pleasing themselves: "God therefore being forsaken, man seeks to exist for himself, that is to please himself. He does not now become absolutely nothing, but he approaches to nothingness; whence the proud, according to the Holy Scriptures, are called by another name, the 'self-pleasers' (Authades)," S. August., City of God, xiv. 13. (3) By arrogantly preferring themselves before others: "The wicked in his pride doth persecute the poor," Ps. x. 2. S. Augustine asks, What is pride, except it be the desire of a false exaltation? Of these three: "Why doth thine heart carry thee away?" By lifting thee up: behold the first. "And what do thine eyes wink at?" By pleasing thyself, "that thou turned thy spirit against God:" behold the third. Job xv. 12, 13.

II. On the *second* head it is to be noted, that the proud are punished in a three-fold manner. (1) Because they are cast down from their pride: "The tumult of those that rise up against Thee increaseth continually," Ps. lxxiv. 23. (2) Because they are confounded in the sight of all men: "Therefore will I change their glory into shame," Hos. iv. 7. "All that forsake Thee shall be ashamed," Jer. xvii. 13. Again: "They shall be greatly ashamed .... their everlasting confusion shall never be forgotten," Jer. xx. 11. "Ephraim shall receive shame, and Israel shall be ashamed of his own counsel," Hos. x. 6. (3) They will be punished eternally: "How much she hath glorified herself and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death and mourning, and famine; and she shall be utterly burned with fire," Rev. xviii. 7, 8. "Cast abroad the rage of thy wrath: and behold every one that is proud, and abase him. Look on every one

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that is proud, and bring him low," Job. xl. 11, 12. Again: "Hide them in the dust together, and bind their faces in secret," Id. 13.

III. On the *third* head it is to be noted, that we ought to be humbled in a three-fold manner. (1) In ourselves, by the knowledge that we are nothing. S. Gregory says, that humility is the emptying from ourselves of our own understanding. (2) By contempt, if any humble person can be made much of; if any lowly person can be brought into repute. It is easy, indeed, to place a veil before the eyes, and to wear poor clothing, and to walk with the head bowed down; but patient endurance of wrong proves who is truly humble. (3) We ought to humble ourselves by submitting ourselves to all: "Submit yourselves to every ordinance of man, for the Lord's sake: whether it be to the king, as supreme, or unto governors, as unto them that are sent by Him for the punishment of evil-doers, and for the praise of them that do well," 1 Pet. ii. 13, 14.

IV. On the *fourth* head it is to be noted, that the Lord will, in a three-fold way, exalt him who humbles himself. (1) By conferring on him the power of judgment: "Then answered Peter, and said unto Him, Behold, we have forsaken all and followed Thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed Me, in the regeneration when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel," S. Matt. xix. 27, 28. (2) In conferring royal dignity: "He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory," 1 Sam. ii. 8. "He withdraweth not His eyes from the righteous: but with kings are they on the throne; yea, He doth establish them for ever, and they are exalted," Job. xxxvi. 7. (3) By giving eternal glory: "Honour shall uphold the humble in spirit," Prov. xxix. 23. "To set up on high those that be low; that those which mourn may be exalted to safety," Job. v. 11.

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HOMILY XXXV.

TRUE AND FALSE RICHES.

EIGHTEENTH SUNDAY AFTER TRINITY.—(FROM THE EPISTLE.)

"I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by Him."—1 *Cor.* i. 4, 5.

IN that the Apostle gives thanks that they were enriched "by Him," he indicates that there are certain riches which are to be desired; and in that Christ truly threatened the rich, he shews that there are certain riches which are to be avoided. Whence we learn that there are *temporal* riches, *spiritual* riches, and *eternal* riches. Of temporal riches: "If riches increase, set not your heart upon them," Ps. lxii. 10. Of spiritual riches: "Blessed is the man that feareth the Lord, and . . . . Wealth and riches shall be in his house," Ps. cxii. 1-3. Of eternal riches: "Riches and honour are with me; yea, durable riches and righteousness," Prov. viii. 18. "Riches are with me," *i.e.*, the better things; "And glory," *i.e.*, ineffable; "durable riches," *i.e.*, such as are exalted; and righteousness, *i.e.*, such as are according to merit.

I. In the *first* place it is to be noted, that *temporal* riches are to be despised chiefly for four reasons. (1) On account of their uselessness: "He that loveth abundance shall not be satisfied with increase," Eccles. v. 10. "Increase," fruit, *i.e.*, of eternal life. "Riches profit not in the day of wrath," Prov. xi. 4. That is, temporal riches do not avail for the salvation of man in the day of judgment; "But righteousness delivereth from death;" *i.e.*, the good works of righteousness deliver from eternal death. "Set not thy heart upon goods; and say not, I have enough for my life. . . . For they shall not profit thee in the day of calamity," Ecclus. v. 1-8. "We brought nothing into the world, and it is certain we can carry nothing out," 1 S. Tim. vi. 7. (2) On account of the necessity of leaving them: "They have slept their sleep; and none of the men of might have found their hands," Ps. lxxvi. 5. "He hath swallowed down riches, and he shall vomit them up again: God shall

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cast them out of his belly," Job xx. 15. (3) Because they lead those wrongly possessing them to perpetual poverty: "The rich man shall lie down, but he shall not be gathered: he openeth his eyes, and he is not," Job xxvii. 19. (4) Because the contempt of them leads to eternal life: "And everyone that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My Name's sake, shall receive an hundred-fold, and shall inherit everlasting life," S. Matt. xix. 29.

II. On the *second* head it is to be noted, that by riches man sins in four ways. (1) By acquiring them unjustly: "He that by usury and unjust gain increaseth his substance, he shall gather it for him that will pity the poor," Prov. xxviii. 8. "He that oppresseth the poor to increase his riches, and he that giveth to the rich, shall surely come to want," Prov. xxii. 16. (2) By possessing them covetously: "Riches kept for the owners thereof to their," *i.e.*, to the hurt of their Lord, "perish by evil travail," Eccles. v. 13, 14. (3) By being badly spent: "Give not thy substance to women," Vulg., Prov. xxxi. 3; "to women," to the corruptions of sin; "thy substance," *i.e.*, thy body and the riches of temporal things. Mystically it signifies thy heap of virtues, lest you be contaminated with the corruptions of vices. "The younger son gathered all together, and took his journey into a far country, and there wasted his substance in riotous living," S. Luke xv. 13. (4) By trusting in them, and becoming proud of them: "He that trusteth in his riches shall fall," *i.e.*, from eternal life, Prov. xi. 28; Gloss. Delighting himself in present good things, he does not think about or attend to future things, so that in the end he will lack eternal riches: "Charge them that are rich in this world that they be not highminded, nor trust in uncertain riches, but in the living God . . . . laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life," 1 S. Tim. vi. 17-19.

III. On the *third* head it is to be noted, that *spiritual* riches are knowledge and virtue; riches of salvation, wisdom, and knowledge: "The fear of the Lord is his treasure," Isa. xxxiii. 6, Vulg.; "The fear of the Lord driveth out sin," Ecclus. i. 27; "They that fear the Lord will prepare their hearts, and in His sight will sanctify their

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souls," Ecclus ii. 20; "The root of wisdom is to fear the Lord . . . For he that is without fear cannot be justified," Ecclus. xxv. 25-28. Discretion and honest conversation comes to us by knowledge, for it is by knowledge that man knows what is due to God, to his neighbour, and to himself. God teaches us this knowledge, having weaned us from milk, and drawn us from the breasts of pleasures and desires. Isaiah asks by the Holy Spirit, the Lord, saying, "Whom shall he teach knowledge? And whom shall he make to understand doctrine?" And then He answers, "Them that are weaned from the milk, and drawn from the breasts," Isa. xxviii. 9. It is wonderful when man finds bitterness and tormenting pain in these breasts that he does not separate from them. As S. Augustine says, "Oh, Lord, Thou hast mingled my delights with bitterness that I might seek to live without bitterness. You, O man, if you wish to be taught by the Lord, separate yourself from these breasts, because it is said, 'Wisdom shall not enter into a malicious soul, nor dwell in a body subject to sins,' Wis. i. 4." And by wisdom the love of God enters into the soul; whence S. Bernard says, "Since a man can learn what he wishes, he cannot learn wisdom while he neither fears nor loves God."

IV. On the *fourth* head it is to be noted, that these *spiritual* riches are to be sought for three reasons. (1) On account of their immensity: "For she is an infinite treasure to men! which they that use become the friends of God." "For God loveth none but him that dwelleth with wisdom," Wis. vii. 14, 28. "She is more precious than rubies, and all the things thou canst desire are not to be compared unto her," Prov. iii. 15. Gloss.: It is preferred not only before earthly, but also before celestial, riches; and charity, lastly, is preferred in the very sight itself of the angels, so that none need be fearful of poverty who have acquired the riches of wisdom. (2) On account of their profit: "The ransom of a man's life are his riches; but the poor heareth not rebuke," Prov. xiii. 8. "Depart from Me, ye cursed, into everlasting fire," S. Matt. xxv. 41. Or he does not sustain, Gloss. He who wishes to redeem his soul from future wrath gathers together the riches of good works; for if he lacks these, he will not be able to sustain rebuke at the day of judgment. The poor shall not be rebuked, but they shall partake of the blessing of the inheritance. (3) On

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account of dignity: "The crown," *i.e.*, eternal, "is their riches," Prov. xiv. 24. Their true riches are not earthly emoluments nor the froward blindness of the foolish, Gloss. The wise, if they have any earthly emolument for riches, nevertheless partake of the crown as if for virtues which are to them in the future. "But the foolishness of fools is folly;" that is, that they rejoice in present gains through envy of that which is eternal. For foolishness is often called improvidence.

V. On the *fifth* head it is to be noted, that *eternal* riches are to be sought for three reasons. (1) On account of their truth, for they are true riches: "If, brethren, you wish to be truly rich, love true riches," S. Bernard. (2) On account of their joyousness: "Let the saints be joyful in glory, let them sing aloud upon their beds," Ps. cxlix. 5. "Thine eyes shall see the King in His beauty," Isa. xxxiii. 17. (3) On account of eternity: "But the just shall live for evermore," Wis. v. 16. "And of His kingdom there shall be no end," S. Luke i. 33. "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, &c., but lay up for yourselves treasures in heaven," &c., S. Matt. vi. 19, 20. The Lord shewed by these three (rust, moth, and thieves) that there is nothing safe in the possession of riches; for there are certain things, such as silver and gold and metals, which rust devours; there are others which the moth but not the rust corrupts and eats, such as silken and precious garments; there are other things which neither rust nor moth eat, but which thieves steal and dig up, such as gems and precious stones; whence it is manifest how uncertain is every possession of our life, and all other things. The Lord persuades us to have our treasures in heaven, but how can any one lay up treasures in heaven unless by making riches in time? We are able to understand spiritual wickedness by rust, moth, and thieves. By rust pride is signified, for it having invaded souls, turns them from the right way, ever shewing itself openly, and expanding itself for human praise. By the moth envy is signified, corrupts where it invades, and deprives of all integrity. By thieves evil spirits are understood, who watch that they may dig up and steal the treasures of the mind. In heaven there is no rust; there is no place there for pride, since the devil and his followers were cast out from thence. In heaven there is no

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moth, no envy, because none there will envy the happiness of another. In heaven there are no thieves or demons, because they have joined their head. S. Chrysostom points out vain-glory as being the one thief who steals the treasure which is laid up in heaven.

HOMILY XXXVI.

GOD'S DEALINGS WITH THE WICKED.

EIGHTEENTH SUNDAY AFTER TRINITY.—(FROM THE GOSPEL.)

"The Lord said unto my Lord, Sit Thou on My right hand, till I make Thine enemies Thy footstool."—*S. Matt.* xxii. 44.

THREE things are noted in these words. Firstly, the Divinity of our Lord Jesus Christ: "The Lord said unto my Lord," which is God saying that He had begotten a co-equal Son, Who was born not after the order of David, but so that He was ever of the Father. Secondly, His great dignity according to His human nature: "Sit thou on My right hand," *i.e.*, reign Thou over the best of My good things. Thirdly, the power and justice of God: "Till I make Thine enemies Thy footstool;" for it pertains to the justice and power of God that He should punish all the enemies of Christ. But mark that there are six ways in which the Lord will punish His enemies; whence they are foolish who wish to be His enemies, and are such, and are not reconciled to Him. (1) He will fight against them with the whole world: "Until I make thine enemies Thy footstool," Ps. cx. 1. Gloss., Until I subdue them, willing or unwilling. (2) He will shew them His fury: "The Lord will take vengeance on His adversaries, and He reserveth wrath for His enemies," Nahum i. 2. (3) He will judge them most severely: "If I whet My glittering sword, and Mine hand take hold on judgment, I will render vengeance to Mine enemies, and will reward them that hate Me," Deut. xxxii. 41. (4) He will blind them with the uttermost darkness: "Darkness shall pursue His enemies," Nahum i. 8. (5) He will render to them eternal punishment: "He smote His enemies in the hinder parts; He put them to a perpetual reproach," Ps. lxxviii. 66. (6) He will condemn them to an eternal death: "And now tell you even weeping . . . . the

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enemies of the Cross of Christ: whose end is destruction," Philip. iii. 18, 19. "But those mine enemies, which would not that I should reign over them, bring them hither and slay them before me," S. Luke xix. 27. S. Augustine says that they are the enemies of God not by nature, but by committing sins which are opposed to His commands; for all the enemies of Christ who are unwilling to obey Him, they avail nothing to hurt Him; but they are enemies to themselves by their resistance of His will, and not by their power of doing Him harm. Although anyone is an enemy, He is able to become his friend if he flies to the Blood of Christ: "For if when we were enemies we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life," Rom. v. 10. To which life may we be brought.

HOMILY XXXVII.

RESISTING THE DEVIL.

NINETEENTH SUNDAY AFTER TRINITY.—(FROM THE EPISTLE.)

"Neither give place to the devil. Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth."—*Ephes.* iv. 27, 28.

THE Apostle lays down three propositions in this Epistle. Firstly, he exhorts the faithful lest they should give place to the devil in their heart: "Neither give place to the devil." Secondly, he bids them avoid those things which prepare a place for him: "Let him that stole steal no more." Thirdly, he admonishes them that they ought to do that which may put the devil to flight: "But rather let him labour," &c.

I. On the *first* head it is to be noted, that for seven reasons we ought not to give place to the devil. (1) Because the serpent desires to poison the soul which receives him with a most deadly poison: "The great dragon was cast out, that old serpent called the devil, and Satan, which deceiveth the whole world," Rev. xii. 9. (2) Because he is a lion seeking to devour souls: "Your adversary the devil, as a roaring lion, walketh about seeking whom he may devour," 1 Pet. v. 8. (3) Because he is envious, bringing envy into

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his dwelling-place: "Nevertheless through envy of the devil came death into the world, and they that do hold of his side do find it," Wis. ii. 24. (4) Because he is an accuser, ever accusing those who receive him: "The accuser of our brethren is cast down, which accuseth them before our God day and night," Rev. xii. 10. (5) Because he is a thief stealing the gifts of grace from those in whom he dwells: "Then cometh the devil and taketh the word out of their heart lest they should believe and be saved," S. Luke viii. 12. (6) Because he is a homicide, entangling those who receive him in perpetual death: "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him," S. John viii. 44. (7) Because he who gives place to the devil, will share a place with him in hell: "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels," S. Matt. xxv. 44. It is manifest, therefore, that in many ways they are very foolish who give place to the devil in their souls, for they receive a serpent, a lion, a thief, and a murderer.

II. On the *second* head it is to be noted, that the Apostle bids us abstain chiefly from seven sins which make a place for the devil in the heart of man. (1) From theft: "Let him that stole steal no more." (2) From every evil word: "Let no corrupt communication proceed out of your mouth." (3) From sadness and bitterness: "Let all bitterness be put away from you." (4) From wrath: "And wrath." (5) From anger: "And anger." (6) From clamour: "And clamour." (7) From blasphemy or evil speaking: "And evil speaking." S. Augustine says that blasphemy consists in those things which are falsely spoken of God, and therefore blasphemy is worse than to sin by swearing falsely, because that in swearing falsely witnesses are brought forward, but in blasphemy false things are spoken of God Himself. For this reason evil speaking or blasphemy is joined "with all malice."

III. On the *third* head it is to be noted, that the Apostle likewise exhorts us in this Epistle to seven virtues, by which the devil is driven from the soul. (1) To renovation of mind: "And be renewed in the spirit of your mind." We ought to be renewed in five ways. Firstly, as an eagle, laying down the beak of an evil tongue: "Wherefore, putting

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away lying, speak every man truth." "My youth is renewed like the eagle's," Ps. ciii. 5. Secondly, as a stag casting away the horns of pride: "As the hart panteth after the water-brooks," Psalm xlii. 1,* Gloss. The hart is burdened with beautiful hair and horns: it attracts or draws up the serpent by its nostrils; which being swallowed, the poison inflames it, whence it most ardently desires the water, on drinking which it sheds its horns and hair: "Ho, every one that thirsteth, come ye to the waters," Isa. lv. 1. Thirdly, as a hawk accepting the plumage of virtue through the grace of the Holy Spirit: "Does the hawk fly by thy wisdom and stretch her wings to the south," Job xxxix. 26. Fourthly, as a serpent casting off the skin of the old conversation: "Seeing that ye have put off the old man with his deeds; and have put on the new man," &c., Colos. iii. 9, 10. Fifthly, by taking away the lust of evil love: "But he knoweth the way that I take: when He hath tried me, I shall come forth as gold," Job xxiii. 10. (2) He exhorts us to honest labour: "But rather let him labour." (3) To the enlargement of charity: "That he may have to give," &c. (4) He bids those things be spoken which tend to the edification of faith: "That it may minister grace unto the hearers." (5) To the showing of kindness: "And be ye kind one to another." (6) To tender-heartedness: "Tender-hearted." (7) To the mutual forgiveness of injuries: "Forgiving one another, even as God for Christ's sake hath forgiven you."

* S. Augustine writes on this Psalm: "Quid aliud est in cervo? Serpentes necat, et post serpentium interemptionem majori siti inardescit: peremptis serpentibus ad fontes acrius currit." See also Alian's "Hist. Animalium," lib. ii., c. 9, where the same phenomenon is referred to.—*Trans.*

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HOMILY XXXVIII.

THE HEAVENLY CITY.

NINETEENTH SUNDAY AFTER TRINITY.—(FROM THE GOSPEL.)

"And He entered into a ship, and passed over, and came into His own city. And, behold, they brought to Him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee."—*S. Matt.* ix. 1, 2.

ALLEGORICALLY this city, "His own city," is a heavenly city. "Glorious things are spoken of thee, O City of God," Ps. lxxxvii. 3. To this city he comes who "enters into a ship," *i.e.*, a holy life; and Jesus, passing beyond the sea of this life, "entered into a ship, and passed over." Morally, this ship signifies holiness of life for three reasons. Firstly, because of its material. Secondly, because of its form. Thirdly, by reason of its end. Everybody ought to hasten to this city for three reasons. Firstly, because of its security. Secondly, because of its pleasantness. Thirdly, because of its abundance.

I. On the *first* head it is to be noted, that the security of the heavenly city flows from three causes. (1) Because it is the most solid city, being strengthened by the firmest columns: "Blessed be the Lord; for He hath shewed me His marvellous kindness in a strong city," Ps. xxxi. 21. (2) Because there is no wicked there who disturbs its security and peace: "Oh, Lord, when Thou awakest Thou shalt despise their image," Ps. lxxxiii. 21. (3) Because it is established for eternity: "As we have heard, so have we seen in the City of the Lord of Hosts, in the City of our God; God will establish it for ever," Ps. xlviii. 8. "For he looked for a city which hath foundations, whose builder and maker is God," Heb. xi. 10.

II. On the *second* head it is to be noted, that the pleasantness of the city arises from three causes. (1) Because it is decorated with the fairest walls: "She hath sent forth her maidens," Prov. ix. 2.; *i.e.*, the elected, infirm, and despised preachers, that they might call by their word and example faithful people to her citadel, and might gather together to

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the walls of charity, to the heavenly high places of the celestial country. (2) Because it is illumined by perpetual light: "There shall be no night there; and they need no candle, neither light of the sun, for the Lord God giveth them light," Rev. xxii. 5. (3) Because there will be a wonderful climate without heat and without cold, which will ever be sustained: "Neither shall the sun light on them nor any heat, for the Lamb which is in the midst of the Throne shall feed them and shall lead them unto living fountains of water, and God shall wipe away all tears from their eyes," Rev. vii. 16, 17. "We went through fire and through water; but Thou broughtest us out into a wealthy place," Ps. lxvi. 12.

III. On the *third* head it is to be noted, that there will be an abundance of all good things in this city, that is of all joys: "Thine eyes shall see Jerusalem, a quiet [rich, Vulg.] habitation," Isa. xxxiii. 20. The joys shall flow together from three sources. (1) From the fairness of the Divine vision: "Thine eyes shall see the King in His beauty," Isa. xxxiii. 17. (2) From the fairness and goodness of the angelic society, for angels are its citizens: "Ye are come unto Mount Zion, unto the City of the Living God, the heavenly Jerusalem, and to an innumerable company of angels," &c., Heb. xii. 22, 23. (3) From the continuation of eternal solemnity: "Look upon Zion, the city of our solemnities," Isa. xxxiii. 20. They who are in that city celebrate a perpetual feast; they do nought but rest, see, love, praise, sing, which harmonize with the festival. S. Augustine, in his book on the City of God, says, "If it is asked, What is the occupation of this city? we say, that there we shall take rest, and shall see, and shall love, and shall praise, and shall sing. For what else shall be our end unless we come to that kingdom, of which there will be no end." To which kingdom may Almighty God bring us, &c.

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HOMILY XXXIX.

THE CHRISTIAN'S WALK.

TWENTIETH SUNDAY AFTER TRINITY.—(FROM THE EPISTLE.)

"See that ye walk circumspectly."—*Ephes.* v. 15.

THE Apostle in this Epistle admonishes us to circumspection of walking, and he places circumspection itself in three qualities. Firstly, that we should walk discreetly: "Not as fools, but as wise." Secondly, with quickness: "Be not drunk with wine." Thirdly, humbly: "Giving thanks always for all things unto God and the Father, in the Name of our Lord Jesus Christ."

I. On the *first* head, the manner of our walking, it is to be noted, that discretion in walking is seen in three ways. (1) In the election of the things which are to be done: "But as wise." (2) In the comparison of the things which are selected: "Redeeming the time." (3) In inclining towards the proper end: "Understanding what the will of the Lord is."

II. In the *second* place, that despatch in walking consists in two things. (1) In the fear of hindrances: "Be not drunk with wine." (2) In the indwelling of that which is better: "But be ye filled with the Spirit."

III. In the *third* place, that the humility of spiritual walking consists in two things. (1) In relation to God: "Giving thanks ..... unto God," &c. (2) In relation to one's neighbour: "Subjecting yourselves one to another in the fear of God. You see by this how we ought to walk circumspectly." The Apostle exhorts us in these words that we should walk cautiously in this way of injustice for three reasons. (1) Because we walk in the midst of snares: "Thou art going in the midst of snares, and walking upon the arms of them that are grieved," Ecclus. ix. 20. (2) Because we walk in the midst of robbers: "As troops of robbers wait for a man, so the company of priests murder in the way by consent," Hosea vi. 9. "His troops come together, and raise up their way against me," Job xix. 12. (3) Because we walk in the midst of pits: "And the vale of Siddim was full of slime pits," Gen. xiv. 10. "Fear, and the pit, and the snare are

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upon thee, oh inhabitant of the earth. And it shall come to pass, that he who fleeth from the noise of the fear shall fall into the pit," Isa. xxiv. 17, 18.

II. On the *second* head, the conditions of our walking, it is to be noted—

(1.) In the *first* place, that we walk in the midst of three snares. (1) The iniquity of the proud: "The proud have hid a snare for me ..... they have set gins for me," Ps. cxlv. (2) The lust of the avaricious: "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition," 1 Tim. vi. 9. (3) The perversity of false accusers: "And hast preserved my body from destruction, from the snare of an unjust tongue, and from the lips of them that forge lies," Ecclus. i. 3.

(2.) In the *second* place, that similarly we walk in the midst of three kind of robbers. (1) The Devil: "The thief cometh not but for to steal, and to kill, and to destroy," St. John x. 10. (2) The flatterer: "The thief cometh in, and the troop of robbers spoileth without," Hos. vii. 1. (3) Vain-glory: S. Gregory says that as a certain robber it joins itself to the human traveller in the way; that it seeks those who are incautious, and spoils them, especially seeking to despoil those who bear treasure publicly in the way. And, again, that the appetite for human praise is a certain robber which gladly unites to those who are walking in the right way, that their eyes being led away they may be slain by the sword which hangs from their path. S. Chrysostom observes that vain-glory is the one thief, which robs us of our treasure laid up in heaven. The Devil steal souls; the flatterers, purity of conscience; vain-glory, the reward of eternal glory.

(3.) In the *third* place, that we similarly walk in the midst of three pits. (1) Woman, or luxury: "The mouth of a strange woman is a deep pit: he that is abhorred of the Lord shall fall therein," Prov. xxii. 14. Gloss., the "abhorred of the Lord" is the son of wrath. He who embraces the words or kisses of a strange woman knocks as at the door of an abyss, and unless he draws back his feet, restraining his members, he will fall into that penal pit into which none except the son of wrath falls down. (2) Gluttony and drunkenness: "Who falls into pits," Prov. xxxiii. 29,

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Vulg. "Who hath redness of eyes? They that tarry long at the wine, they that go to seek mixed wine," Prov. xxxiii. (3) The grief of the hypocrites and evil-doers: "There shall the great owl make her nest" [Vulg. "hole"], Isa. xxxiv. 15, Gloss. The owl signifies the double dealers, who hide intentions under the thorns of duplicity. "The foxes have holes," &c., S. Matt. viii. 20. On account of the danger of snares, we ought ever to walk cautiously before the Lord, that He Himself may draw our feet out of the trap. S. Augustine says, "I resist the seducers that my feet may not be entangled by which I walk in Thy way, and I will lift up to Thee the invisible eyes that Thou mayest draw my feet out of the snare. Whence dost Thou draw them, for if they seek Thee Thou ceasest not to lift them up. But I, therefore, run where the snares are scattered abroad." On account of the danger of robbers we ought to walk cautiously, armed for walking with all spiritual arms. "Put on the whole armour of God, that ye may be able to stand in the evil day, and having done all to stand," Ephes. vi. 13. On account of the dangers of pit-falls, we ought to walk cautiously, ever walking with gravity and by the light of grace: "Let us walk honestly as in the day," Rom. xiii. 30.

HOMILY XL.

THE LORD'S ARMIES AND THEIR WORK.

TWENTIETH SUNDAY AFTER TRINITY.—(FROM THE GOSPEL.)

"He sent forth His armies and destroyed those murderers."—*S. Matt.* xxii. 7.

IN these words the Lord speaks in a parable of the perdition of the ungodly which is about to be in the judgment, and marks here three things. Firstly, the great power of God: "He sent forth His armies." Secondly, His severe justice: "He destroyed His murderers." Thirdly, the perverse wickedness of the reprobate: "those murderers."

I. On the *first* head it is to be noted, that God sends great armies in the day of judgment for the punishment of

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the wicked. (1) The army of angels: "The angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire," S. Matt. xiii. 49, 50. (2) The army of saints: "The Lord will enter into judgment with the ancients of His people and the princes thereof," Isa. iii. 14. (3) The army of all created things: "He will arm the creature for the revenge of His enemies . . . . And the whole world shall fight with Him against the unwise," Wisd. v. 18-21.

II. On the *second* head it is to be noted, that God will destroy the wicked in a three-fold way. (1) Quickly, because there will be swift destruction to them: "The Lord shall send against thee in hunger, and in thirst, and in nakedness, and in want of all things," Deut. xxviii. 48. "When they shall say peace and safety, then sudden destruction cometh upon them," 1 Thess. v. 3. (2) Universally, because no evil one will be able to escape: "Thou hast destroyed all them that go a whoring from Thee," Ps. lxxiii. 27. "They were given in marriage until the day that Noe entered into the ark, and the flood came and destroyed them all. Likewise also, as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained down fire and brimstone from heaven, and destroyed them all," S. Luke xvii. 27-29. (3) Eternally: "Fear Him which is able to destroy both body and soul in hell," S. Matt. x. 28.

III. On the *third* head it is to be noted, that God will destroy the reprobate for their perverse wickedness: "He will miserably destroy those wicked men," S. Matt. xxi. 41. "Thou shalt destroy them that speak leasing," Ps. v. 6. "And destroyed those murderers." Three sins are noted here—sin of the heart in maliciousness; sin of the mouth in lying; sin of the deed in murder. For all who sin, whether in heart, or word, or deed, unless they repent, will be punished by God in eternity, and will be led to the day of wrath. From which may the Lord Almighty deliver us. Amen.

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HOMILY XLI.

THE ARMOUR OF GOD.

TWENTY-FIRST SUNDAY AFTER TRINITY.—(FROM THE EPISTLE.)

"Wherefore take unto you the whole armour of God . . . . and having done all, to stand."—*Ephes.* vi. 13.

THE Apostle in these words lays down three propositions. Firstly, he exhorts that we arm ourselves with spiritual arms: "Take unto you the whole armour of God." Secondly, he shews our need of it: "That ye may be able to withstand." Thirdly, he gives the reason for it: "Having done all, to stand."

I. On the *first* head it is to be noted, that according to this Epistle we ought to take five kinds of arms. (1) We ought to take the girdle of knowledge: "Stand, therefore, having your loins girt about with truth." "Gird up thy loins like a man," Job xl. 7. (2) We ought to put on the breast-plate of righteousness: "Breast-plate of righteousness." "He put on righteousness as a breast-plate," Isai. lix. 17. (3) We ought to take the shield of faith: "His truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night," Ps. xci. 4, 5. "Your adversary the devil as a roaring lion walketh about," &c., 1 S. Pet. v. 8. (4) With the helmet of salvation: "And take the helmet of salvation." "An helmet of salvation upon His head," Isa. lix. 17. "Putting on the breast-plate of faith and love, and for an helmet the hope of salvation; for God hath not appointed us to wrath," &c., 1 Thess. v. 8, 9. (5) The sword of the Word of God: "The sword of the Spirit, which is the Word of God." "For the Word of God is quick and powerful, and sharper than any two-edged sword," Heb. iv. 12.

II. On the *second* head it is to be noted, that there are five days of evil from which these arms defend us. (1) The first day is iniquity: "In the day of good things"—*i.e.*, of the present time, in which you are able to obtain eternal life—"be not unmindful of evils; and in the day of evils be

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not unmindful of good things," Ecclus. xi. 27. (2) The day of temporal prosperity: "I am not troubled, following Thee for my pastor; and I have not desired the day of man, as Thou knowest. That which went out of my lips hath been right in Thy sight," Jer. xvii. 16, Vulg. "The Lord will deliver him in the time of trouble," Ps. xli. 1. (3) The day of temporal adversity: "Sufficient unto the day is the evil thereof," S. Matt. vi. 34. (4) The day of temptation of the devil: "Wherefore should I fear in the days of evil?" *i.e.*, in the days of temptation, Ps. xlix. 6. (5) The day of judgment: "Ye that put far away the evil day, and cause the seat of violence to come near," Amos vi. 3. It is called the evil day because "That is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of trumpet and alarm against the fenced cities, and against the high towers. And I will bring distress upon men, and they shall walk with blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung," Zeph. i. 15-18.

III. On the *third* head it is to be noted, that in three ways we ought to stand perfect. (1) In purity of heart and body: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God," 2 Cor. vii. 1. (2) In the keeping of the commandments of God: "If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbour as thyself, ye do well; but if ye have respect to persons ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, &c. . . . . thou art become a transgressor of the law," S. James ii. 8-12. (3) In the reformation of the tongue: "If any man offend not in word, the same is a perfect man, and also able to bridle the whole body," S. James iii. 2. (4) In love towards God and one's neighbour: "Perfect love casteth out fear," 1 S. John iv. 18. "But I say unto you, Love your enemies. Bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you, that ye may be the children of your Father which is in heaven. . . . . Be ye therefore perfect, even as your Father which is in heaven is perfect," S. Matt.

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v. 44, 45, 48. (5) In the praise of God and in the giving of thanks: "Out of the mouth of babes and sucklings Thou hast perfected praise," Ps. viii. 2. To which praise may He lead us Who is blessed for evermore. Amen.

HOMILY XLII.

THE FEVER OF SIN, AND ITS CURE.

TWENTY-FIRST SUNDAY AFTER TRINITY.—(FROM THE GOSPEL.)

"Yesterday, at the seventh hour, the fever left him."—*S. John* iv. 52.

MORALLY, two things are to be noted in these words. Firstly, the infirmity of the sinner: "The fever." Secondly, those things which were necessary for the cure: "At the seventh hour the fever left him."

I. On the *first* head it is to be noted, that sinners labour under seven kind of fevers. (1) That which is continuous, which is sensuality: "They have committed fornication, and have not ceased," Hosea iv. 10, Vulg. (2) That which is daily, which is gluttony, by which men daily sin: "They are greedy dogs, which can never have enough. . . . . We will fill ourselves with strong drink; and to-morrow shall be as this day, and much more abundant," Isai. lvi. 11, 12. (3) That which recurs on the third day, and is called the *Tertian fever;* which signifies anger, from the accession of heat: "For as the wood of the forest is, so the fire burneth: and as a man's strength is, so shall his anger be," Ecclus. xxviii. 12. (4) That which recurs on the fourth day, which is *quartan*, and which signifies that acidity which provokes melancholy: "As a moth doth by a garment, and a worm by the wood: so the sadness of a man consumeth the heart," Prov. xxv. 20, Vulg. "The Lord shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with a sword, and with a blasting, and with a mildew," Deut. xxviii. 22. (5) That which is common to the nations, which is avarice, which is difficult or never to be cured. S. Jerome observes, that when other vices grow old in man, avarice

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alone grows young. (6) That which is intermittent, which is pride, which quickly fails: "When they were lifted up, Thou hast cast them down," Ps. lxxii. 18, Vulg. "They are exalted for a little while, but are gone and brought low; they are taken out of the way as all other, and cut off as the tops of the ears of corn," Job. xxiv. 24. (7) That which is putrid: "A sound heart is the life of the flesh, but envy the rottenness of the bones," Prov. xiv. 30.

II. On the *second* head it is to be noted, that there are seven medicines which heal men of these fevers. (1) A devoted hearing of God: "He sent His Word, and healed them, and delivered them from their destructions," Ps. cvii. 20. "For it was neither herb nor mollifying plaster that healed them, but Thy Word, O Lord, which healeth all things," Wisd. xvi. 12. (2) In contrition for sin: "For I acknowledge my transgressions, and my sin is ever before me," Ps. li. 3. (3) A devoted calling upon God: "O Lord, my God, I cried unto Thee, and Thou hast healed me," Ps. xxx. 2. (4) The infusion of faith: "And He said to the woman, Thy faith hath saved thee; go in peace," S. Luke vii. 50. (5) The showing of compassion: "When thou seest the naked, that thou cover him: and that thou hide not thyself from thine own flesh. Then shall thy light break forth as the morning, and thine health shall spring forth speedily," Isai. lviii. 7, 8. (6) The desertion of sin: "In returning and rest shall ye be saved," Isai. xxx. 15. (7) Perfect contrition of heart: "Return, ye backsliding children, and I will heal your backslidings .... truly in the Lord our God is the salvation of Israel," Jer. iii. 22, 23. This is the "seventh hour," in which the fever leaves the sinner altogether. But all these means avail nothing, unless they take their efficacy from that sacred medicine which heals all our diseases—*i.e.*, the Passion of Christ our God, "Who His own Self bare our sins in His own Body on the tree, by Whose stripes ye were healed," 1 S. Pet. ii. 24.

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HOMILY XLIII.

THE INNOCENT.

TWENTY-SECOND SUNDAY AFTER TRINITY.—(FROM THE EPISTLE.)

"That ye may be sincere and without offence, till the day of Christ."—*Philip.* i. 10.

THE Apostle in this Epistle exhorts us to three things. Firstly, to the avoiding of sin: "That ye may be sincere." Secondly, to all love: "Filled with the fruits of righteousness." Thirdly, to the possession of a right intention: "With the glory and praise of God."

I. On the *first* head it is to be noted, that three commands are given. (1) That we should seek after purity of mind: "That ye may be sincere." "Blessed are the pure in heart; for they shall see God," S. Matt. v. 3. (2) That we should avoid doing injury to our neighbours: "Without offence: giving no offence in anything," 2 Cor. vi. 3. (3) That we should persevere in both courses: "Till the day of Christ," *i.e.*, till after death; when the day of man is ended the day of Christ begins. "He that endureth to the end shall be saved," St. Matt. x. 22. The Gloss. treats of this under the word "sincere;" without the works of corruption, either towards ourselves or our neighbours, and to persevere in this course till the day of Christ.

II. On the *second* head it is to be noted, that the Apostle likewise gives three commandments. (1) He exhorts to rectitude of mind: "The fruits of righteousness." S. Anselm defines justice to be that rectitude of will which is preserved for its own sake. (2) To the having a delight in that which is good: "Being filled with the fruits of righteousness; which are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance," Gal. v. 22, 23. (3) To the having perfection in good, "being filled:" "Be ye therefore perfect, even as your Father which is in heaven is perfect," S. Matt. v. 48.

III. On the *third* head it is to be noted, that three rewards flow from a right intention, for our every action ought to have its eye of intention guarded in respect to God. (1)

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That we may believe that every good thing, as if from the fount of all good, comes from Him through Jesus Christ: "Of His fulness have all we received, and grace for grace; for the Law was given by Moses, but grace and truth came by Jesus Christ," S. John i. 16, 17. "Without Me ye can do nothing," S. John xv. 5. (2) That we should make God to be praised and honoured in all our actions: "Let your light so shine before men, that they may see your good works, and glorify your Father, which is in heaven," S. Matt. v. 16. (3) That the reward of eternal glory may be given to us for our desire to work: "Unto the glory and praise of God." "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, &c. ..... Where thieves do not break through and steal," S. Matt. vi. 19, 20.

HOMILY XLIV.

THE SPIRITUAL DEBTOR.

TWENTY-SECOND SUNDAY AFTER TRINITY.—(FROM THE GOSPEL.)

"And his lord was wroth, and delivered him to the tormentors till he should pay all that was due unto him."—*S. Matt.* xviii. 34.

MORALLY, by the servant is understood any sinner against whom God will be angry in the judgment, and whom He will deliver over to eternal torments. Whence three things are to be noted in these words. Firstly, the just indignation of God against the reprobates: "His lord was wroth." Secondly, the severe condemnation of sinners: "Delivered him to the tormentors." Thirdly, the duration of this same damnation: "Till he should pay all that was due unto him."

I. On the *first* head it is to be noted, that there are four classes of men with whom God will be angry in the judgment. (1) Against those who despise the law of God: "Because they have cast away the law of the Lord of Hosts, and despised the Word of the Holy One of Israel, therefore is the anger of the Lord kindled against His people, and He

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hath stretched forth His hand against them and hath smitten them; and the hills did tremble, and their carcases were torn in the midst of the streets," Isa. v. 24, 25. (2) He will be wroth against those who remain, or persist, in their sins unto the end: "Behold, Thou art wroth; for we have sinned: in those is continuance, and we shall be saved," Isa. lxiv. 5. (3) Against those who abuse temporal riches: "I am very sore displeased with the heathen that are at ease," Zach. i. 15. (4) Against those who have no compassion on their neighbours: "For he shall have judgment without mercy that hath showed no mercy; and mercy rejoiceth against judgment," S. James ii. 13. This can be applied to that servant who was unwilling to have compassion on his fellow-servant.

II. On the *second* head it is to be noted, that the sinner will be tormented by four different tormentors. (1) By God: "And when He was come to the other side into the country of the Gergesenes there met Him two possessed with devils. . . . . And when they were come out they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place to the sea and perished in the waters," S. Matt. viii. 28-33. (2) By conscience: S. Augustine says, "Thou hast commanded, O Lord, and so it is, that every inordinate mind should be a punishment to itself." (3) By eternal death; whilst it is said of the saints, that their souls "are in the hand of God, and there shall no torment touch them," Wisd. iii. 1. "I pray thee, therefore, father, that thou wouldst send him to my father's house, for I have five brethren, that he may testify unto them, lest they also come to this place of torment," S. Luke xvi. 27, 28. (4) From every creature: "For the creature that serveth Thee, Who art the Maker, increaseth his strength against the unrighteous for their punishment, and abateth his strength for the benefit of such as put their trust in Thee," Wisd. xvi. 24.

III. On the *third* head it is to be noted, that we ought to repay Him according to the four-fold debt which we owe to Him. Firstly, He gave to us the world with its creatures: "Thou hast put all things under his feet," Ps. viii. 6. Secondly, the body with its senses. Thirdly, the mind with its powers. Of these two: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the

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breath of life; and man became a living soul," Gen. ii. 7. Fourthly, grace with its operations: "Wherefore we, receiving a kingdom that cannot be moved, let us have grace whereby we may serve God acceptably, with reverence and godly fear," Heb. xii. 28. (1) Of the world, we ought to repay Him by giving alms to the poor: "Let it not grieve thee to bow down thine ear to the poor, and give him a friendly answer with meekness." "My son, defraud not the poor of his living. . . . Turn not thine eye away from the needy, and give him none occasion to curse thee," Ecclus. iv. 1, 5. "Get thyself the love of the congregation, and bow thy head to a great man," Id. v. 7, Gloss. Meekness and humility are commended in these words, for the meek spurns no one; humility subjects itself to all, the Christian is bound to make himself affable and humble to equals and inferiors: "Lord, my heart is not haughty, nor mine eyes lofty," Ps. cxxxi. 1. (2) Of the body, we ought to repay Him by restoring it to Him free from defilement. (3) Of the mind, repay Him by following the examples of wisdom recorded in Wisdom, chap. x. (4) Of the grace, we ought to repay Him by seeking to use it to His honour: "We beseech you that ye receive not the grace of God in vain," 2 Cor. vi. 1. He who does not repay these debts in time will never be able to repay them in eternity, and therefore he will have to suffer torments in the place of the tormentors for ever and ever. From which may we be delivered.

HOMILY XLV.

THE HEAVENLY CONVERSATION.

TWENTY-THIRD SUNDAY AFTER TRINITY.—(FROM THE EPISTLE.)

"For our conversation is in heaven."—*Philip.* iii. 20.

THE Apostle in these words teaches that the conversation of the just is in heaven; so that if we wish to be like them we must not have our conversation about the miseries of this present life, but "in heaven." The Apostle here lays down three things in regard to the conversation in heaven. Firstly,

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the reason why we should have our conversation there. Secondly, the nature of that conversation. Thirdly, the similitude between the conversation of the saints and of the angels.

I. On the *first* head it is to be noted, that the saints have their conversation in heaven for three reasons. (1) For security, for he who has his conversation in heaven is secure from the dangers of this troublesome life: "Lay me down now, and put me in a surety with Thee; who is he that will strike hands with me?" Job xvii. 3. S. Augustine says that he who enters into the joy of his Lord is secure, and will experience the best condition in the best place. (2) On account of delight; for he who has his conversation in heaven will have a continuous joy and delight: "For her conversation hath no bitterness, nor her company any tediousness, but joy and gladness," Wisd. viii. 16. Seneca compares the mind of the wise to a world above the moon, which is ever calm. (3) On account of the necessity that there is for all earthly things to pass away. The saints know that all the earthly things here quickly are about to pass away; "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall meet with fervent heat ..... Nevertheless we, according to His promise, look for a new heaven and a new earth, wherein dwelleth righteousness," 2 Pet. iii. 10, 14.

II. On the *second* head it is to be noted, that the saints have in heaven a three-fold conversation. (1) In ever thinking over the good things of heaven. (2) In desiring to be ever in heaven. Of these two it is said, such an holy one is held worthily in the memory of man; he has passed ever to the joy of angels, since in the body only he is placed in the present conversation, his true conversation being in that heavenly country. (3) The conversation of the saints in heaven consists in their living after the manner of heaven. The Gloss. on the text being, that our conversation is in heaven while we live on earth; because we have our hope there, and because we are like to the angels both in living and knowing.

III. On the *third* head it is to be noted, that the conversation of the saints is like that of the angels in three ways. (1) In purity. (2) In simplicity without guile. (3) In

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charity. These three are chiefly seen in the angels: simplicity in essence, purity in nature, charity in grace. The conversation of the saints is also in these three: "For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world," 2 Cor. i. 12.

HOMILY XLVI.

THE MASTER AND HIS TEACHING.

TWENTY-THIRD SUNDAY AFTER TRINITY. — (FROM THE GOSPEL.)

"Master, we know that Thou art true, and teachest the way of God in truth."—*S. Matt.* xxii. 16.

OUR Lord Jesus Christ in these words is commended in three ways. Firstly, from the dignity of His mastership: "Master." Secondly, from the utility of His doctrine: "The way of God." Thirdly, from the equality of His teaching: "Thou regardest not the persons of men."

I. On the *first* head it is to be noted, that the dignity of "Master" belongs to Him for four reasons. (1) Because only with Him does truth ever exist: "Ye call me Master and Lord: and ye say well, for so I am," S. John xiii. 13. (2) On account of the power of teaching: "When Jesus had ended these sayings the people were astonished at His doctrine: for He taught them as one having authority, and not as the Scribes," S. Matt. vii. 28, 29. (3) Because He alone was able to teach concerning all things: "Ye have an unction from the Holy One, and ye know all things," 1 S. John ii. 20. There is no master able to teach all things save Our Lord Jesus Christ: "All wisdom is from the Lord God, and hath been always with Him, and is before all time," Ecclus. i. 1. (4) Because He alone is able to teach the hidden man: "Neither be ye called masters; for one is your Master, even Christ," S. Matt. xxiii. 10, Gloss. Because He alone gives understanding.

II. On the *second* head it is to be noted, that Our Lord

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Jesus Christ taught us four ways which are greatly profitable. (1) The way of penitence: "Enter ye in at the strait gate ..... because strait is the gate and narrow is the way which leadeth unto life, and few there be that find it," S. Matt. vii. 13, 14. "Jesus began to preach and to say, Repent, for the kingdom of heaven is at hand," S. Matt. iv. 17. (2) The way of wisdom: "I have taught thee in the way of wisdom, I have led thee in right paths. When thou goest thy steps shall not be straitened, and when thou runnest thou shalt not stumble. Take fast hold of instruction; let her not go," Prov. iv. 11-14, Gloss. The actions of equity when they begin seem to be confined, but when they advance they seem already from habit to be spacious, and because in base action they labour earnestly they find a stumbling-block in the middle of the course; because suddenly, when they do not foresee, they are seized for punishment. (3) The way of obedience: "Make me to understand the way of Thy precepts," Ps. cxix. 27. "A new commandment give I unto you, That ye love one another. By this shall all men know that ye are My disciples, if ye have love one to another," S. John xiii. 34, 35. "Yet I shew unto you a more excellent way. Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass or a tinkling cymbal," 1 Cor. xii. 31, xiii. 1. "He will teach us of His ways, and we will walk in His paths," Isa. ii. 3.

III. On the *third* head it is to be noted, that Christ is no respecter of persons in four particulars. (1) In justifying: "Then Peter opened his mouth and said, Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth Him and worketh righteousness is accepted with Him," Acts x. 34, 35. (2) In teaching: "And teachest the way of God in truth." (3) In punishing: "There is no respect of persons with God. For as many as have sinned without law, shall also perish without law ..... the doers of the law shall be justified," Rom. ii. 11-14. (4) In rewarding: "Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free ..... Knowing that your Master also is in heaven: neither is there respect of persons with Him," Eph. vi. 8, 9.

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HOMILY XLVII.

THE PORTION OF THE SAINTS.

TWENTY-FOURTH SUNDAY AFTER TRINITY.—(FROM THE EPISTLE.)

"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light."—*Coloss.* i. 12.

THE Apostle teaches us in these words that we should give thanks to God the Father for three great benefits which He has granted to us through Jesus Christ. The first benefit was our justification: "Partakers of the inheritance." The second benefit is our liberation from the power of the Devil: "Who hath delivered us from the power of darkness." The third benefit is translation into the eternal kingdom: "And hath translated us into the kingdom of His dear Son."

I. On the *first* head it is to be noted, that it is a three-fold inheritance which God distributes to His saints. (1) Eternal predestination: "In whom also we have obtained an inheritance, being predestinated according to the purpose of Him Who worketh all things after the council of His own will; that we should be to the praise of His glory, who first trusted in Christ," Eph. i. 11, 12. (2) Justification: "Unto him shall be given the chosen gift of faith, and an inheritance in the temple of the Lord," Wisd. iii. 14. (3) Eternal glorification: "Now is he numbered among the children of God, and his lot is among the saints," Wisd. v. 5.

II. On the *second* head it is to be noted, that God in a three-fold manner delivers us from the power of the Devil. (1) By liberating us from the service of the Devil: "That through death he might destroy him that had the power of death, that is the Devil; and deliver them who through fear of death were all their lifetime subject to bondage," Heb. ii. 14. The Devil is the prince of darkness: "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world," Eph. vi. 12. (2) By illuminating the darkness of our ignorance by the light of His doctrine: "The people that walked in darkness have seen a great light," Isa. ix. 12. "Who hath called you out of darkness into His marvellous light: which in

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time past were not the people, but are now the people of God: which had not obtained mercy, but now have obtained mercy," 1 S. Pet. ii. 9, 10. (3) By putting to flight the darkness of our sins by the light of His powers: "Ye were sometimes darkness, but now are ye light in the Lord: walk as children of light," Eph. v. 8.

III. On the *third* head it is to be noted, that the Lord makes a three-fold translation of the holy ones. (1) He translates them from the darkness of exile to the light of the vision of His glory: "Enoch pleased the Lord, and was translated," Ecclus. xliv. 16. Into paradise, which is the place furnishing the vision of God which is the blessedness of saints and angels. "And this is life eternal, that they might know Thee the only true God, and Jesus Christ Whom thou hast sent." (2) He translates them from death to eternal life: "We know that we have passed from death unto life, because we love the brethren," 1 S. John iii. 14. (3) He translates them from this wretched state to the inheritance of the heavenly kingdom: "Unto the kingdom of His dear Son," &c.

HOMILY XLVIII.

TRUE REPENTANCE.

TWENTY-FOURTH SUNDAY AFTER TRINITY.—(FROM THE GOSPEL.)

"And, behold, a woman which was diseased with an issue of blood twelve years, came behind Him, and touched the hem of His garment," &c.—*S. Matt.* ix. 20.

MORALLY, three things are to observed of this miracle. Firstly, a wretchedness of the sinning mind: "Behold, a woman which was diseased." Secondly, the humility of the sinning one: "Came behind Him and touched the hem of His garment." Thirdly, the profit of repentance: "Daughter, be of good comfort."

I. On the *first* head it is to be noted, that in three ways the sinner suffers from "an issue of blood." (1) Through an excessive love of kindred: "Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of

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Israel, that abhor judgment, and pervert all equity. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money. ..... Jerusalem shall become heaps, and the mountain of the house as the high places of the forest," Micah iii. 9, 11, 12. (2) Through an issue, the flowing of carnal delights: "Deliver me from blood-guiltiness [bloods], O God, thou God of my salvation," Ps. li. 14. (3) Through the workings of any sin, no matter what: "Hear the word of the Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. Therefore shall the land mourn," Hos. iv. 1-3.

II. On the *second* head it is to be noted, that penitence consists in three conditions, which are the effects of contrition. (1) In faith: "Thy faith hath made thee whole." "Purifying their hearts by faith," Acts xv. 9. "A broken and contrite heart, O God, Thou wilt not despise," Ps. li. 17. (2) In humility, which is the preparer for confession: "Came behind." S. Bernard says, that for a man to make a proper confession of his sins is the ninth stage in humility: "Confess your faults one to another, and pray one for another, that ye may be healed," S. James v. 16. (3) In the toil of satisfaction: "Touched the hem of His garment." "Bring forth therefore fruits meet for repentance," S. Matt. iii. 8. S. Gregory the Great observes, that anyone who returns to God with the heart, acquires by repentance a gain by so much the greater, as he had suffered loss from his sin.

III. On the *third* head it is to be noted, that a threefold reward is here indicated as flowing from repentance. (1) That God turns towards the sinner, against whom He was both angry and opposed: "Thus saith the Lord of Hosts: Turn ye unto Me, saith the Lord of Hosts, and I will turn unto you, saith the Lord of Hosts. Be not as your fathers, unto whom the former prophets have cried, saying, Thus saith the Lord of Hosts: turn ye now from your evil ways, and from your evil doings: but they did not hear, nor hearken unto me, saith the Lord. Your fathers, where are they? and the prophets, do they live for ever?" Zech. i. 3-6. (2) That the grace of God is infused into the soul: whence

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Jesus looked upon Peter (and he wept bitterly), whom He had delivered from the sin of denying Him, and did not permit him to fall from the elevation of the Apostolate: "And Peter remembered the word of Jesus, Who said unto Him, Before the cock crow, thou shalt deny Me thrice. And he went out and wept bitterly," S. Matt. xxvi. 75. For the Lord is as the sun, which shining makes the crops to live and to be fruitful. "Turn thee unto me, and have mercy upon me," Ps. xxv. 16. (3) That salvation comes from repentance: "And the woman was made whole." "Look unto Me, and be ye saved, all the ends of the earth," Isa. xlv. 22.

HOMILY XLIX.

THE PREPARATION FOR THE COMING.

TWENTY-FIFTH SUNDAY AFTER TRINITY.—(FROM THE EPISTLE.)

"Behold, the day is come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute justice and judgment in the earth."—*Jer.* xxiii. 5.

THE Advent of Our Lord Jesus Christ is predicted in these words, about which three things are to be noted. Firstly, the congruity of Him coming: "Behold, the day is come;" for it was congruous that many days should precede the Advent of the Lord, during which men might prepare themselves for His reception. Secondly, the dignity of Him coming: "I will raise unto David a righteous Branch, and a King," &c. Thirdly, the utility of His Advent: "And shall execute justice and judgment in the earth."

I. On the *first* head it is to be noted, that five spiritual days preceded the Advent of Christ. (1) Was the day of the eternal preordination of the Father: "Whose goings forth have been from of old, from everlasting," Micah v. 2. (2) Was the day of the promise made to the Fathers: "The oath which He sware to our Father Abraham, that He would grant unto us," S. Luke i. 73, 74. (3) Was the day in which this day was prefigured in the Law: "Search the Scriptures, for in them ye think ye have eternal life: and

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they are they which testify of Me. ..... Had ye believed Moses, ye would have believed Me; for he wrote of Me," S. John v. 39-46. (4) Was the day of the preaching of Him by the prophets: "He hath visited and redeemed His people, ... as He spake by the mouth of His holy prophets," S. Luke i. 68, 70. (5) Was the day of the Incarnation of Christ: "In that day the mountains shall drop down new wine, and the hills shall flow with milk; ..... and a fountain shall come forth of the House of the Lord," Joel iii. 18. Of these five can be interpreted the words of Judith: "Let us yet endure five days, in the which space the Lord Our God may turn His mercy toward us," Judith vii. 30.

II. On the *second* head it is to be noted, that the Prophet treats of five things which relate to the dignity of Christ. (1) He commends Him from His fairness. (2) From the power of His strength. These two qualities are included in the name of David, which signifies that which is desirable to the sight, and which is strong of arm. Now, Christ was desirable to the sight, on account of His exceeding beauty: "Thou art fairer than the children of men," Ps. xlv. 2. "Which things the angels desire to look into," 1 Peter i. 12. Christ was also strong of arm, on account of His admirable fortitude. S. Augustine speaks of Him as being bound in hand, and fixed to the Cross, and yet having made war against the power of the air. "If I speak of strength, lo, He is strong," Job. ix. 19. (3) He commends Him on account of His innate holiness: "A righteous Branch," *i.e.*, in conception, because He is alone without sin. "Therefore, also, that Holy Thing which shall be born of thee shall be called the Son of God," S. Luke i. 35. (4) From His regal dignity: "A King shall reign." "For He is Lord of Lords, and King of Kings," Rev. xvii. 14. (5) From the brightness of His wisdom: "And shall be wise," Vulg. "In Whom are hid all the treasures of wisdom and knowledge," Colos. ii. 3.

III. On the *third* head it is to be noted, that Christ came into the world that He might judge and reward us, or, as it is here expressed, to "execute justice and judgment in the earth." (1) Judgment in condemning the unbelieving: "He that believeth not is condemned already, because he hath not believed in the Name of the Only Begotten Son of God," S. John iii. 18. (2) In justifying and loving those who

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believe: "God so loved the world, that He gave His Only Begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. For God sent not His Son into the world to condemn the world; but that the world through Him might be saved," S. John iii. 16, 17. We ought to believe in Him by faith, which guides us, and operates in us for our salvation. We ought to fly from sin, lest we be condemned: "He that believeth and is baptized, shall be saved; but he that believeth not shall be damned," S. Mark xvi. 16. From which condemnation may He deliver us, &c.

HOMILY L.

THE COMING ONE.

TWENTY-FIFTH SUNDAY AFTER TRINITY.—(FROM THE GOSPEL.)

"Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world."—*S. John* vi. 14.

THREE things are recorded in these words. Firstly, the power of Christ: "When they had seen the miracle that Jesus did." For that miracle that He had wrought was an act of infinite power. S. Dionysius says, that a miracle is a manifest act of the power of God directed to the highest aim. Secondly, the great wisdom of Christ: "This is of a truth that Prophet," &c. Prophesying is an act of infinite wisdom: "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto Me; unto Him ye shall hearken," Deut. xviii. 15. Thirdly, the great justice of Christ: "That should come into the world;" for Christ is to come into the world to judge it in justice. "And He shall judge the world in righteousness, He shall minister judgment to the people in righteousness," Psalm ix. 8.

I. On the *first* head it is to be noted, that there were four signs of Christ. (1) The first was His Incarnation, which was a sign of infinite goodness: "Therefore the Lord Himself shall give you a sign: Behold, a virgin shall conceive,

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and bear a son," &c., Isa. vii. 12. (2) The operation of miracles, which was a sign of infinite power: "And many other signs truly did Jesus in the presence of His disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing, ye might have life through His Name," S. John xx. 30, 31. (3) His Passion: "Then certain of the Scribes and of the Pharisees answered, saying, Master, we would see a sign from Thee. But He answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the Prophet Jonas: for as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth," St. Matt. xii. 38-42. (4) His coming to judgment: "All ye inhabitants of the world and dwellers on the earth, see ye, when He lifteth up an ensign on the mountains, and when He bloweth a trumpet, hear ye," Isa. xviii. 3.

II. On the *second* head it is to be noted, that the great wisdom of Christ is seen in four particulars. (1) In His doctrine—*i.e.*, in truth: "Master, we know that Thou art true, and teachest the way of God in truth," S. Matt. xxii. 16. (2) In its depth: "The words of a man's mouth are as deep waters"—*i.e.*, words from the mouth of Christ are spiritual doctrine; "and the well-spring of wisdom as a flowing brook;" Prov. xviii. 4: for so great is the abundance of word of doctrine, of this present life, the fountain of wisdom. Mystically, the "deep waters" refer to the Old Testament; and the "flowing brooks" to the New Testament; and Christ and His Apostles unlock the mysteries of both Testaments. Again, words of wisdom wash and bedew the mind, lest it remains defiled with the spot of sin, or fails through the lack of moisture; and because certain things mystically be hid, and certain are open, they are rightly called here "a deep water," and a "flowing brook." (3) In its unity: "The words that I speak unto you, they are spirit, and they are life," S. John vi. 63. (4) In its eternity: "Heaven and earth shall pass away; but My words shall not pass away," S. Luke xxi. 33.

III. On the *third* head it is to be noted, that Christ is about to come in the world for four purposes. (1) To condemn the wicked: "Behold, the Lord cometh, with ten

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thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds, which they have ungodly committed," S. Jude xiv. 15. (2) To reward the good: "Behold, I come quickly; and My reward is with Me, to give to every man according as his work shall be," Rev. xxii. 12. (3) To burn up the earth with fire, and to renovate it: "Our God shall come, and shall not keep silence; a fire shall devour before Him," Ps. l. 3. (4) To reign by Himself for ever. Every other kingdom shall cease; the kingdom of Christ will remain for ever: "I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages should serve Him: His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed," Dan. vii. 13, 14.

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SECTION VI.

THE

FESTIVAL HOMILIES

OF

S. THOMAS AQUINAS.

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PREFACE.

To MEET the wishes of such persons as have found the "Sermones Dominicales" of S. Thomas Aquinas a help in the preparation of their Sunday sermons, certain of the "Sermones Festivi" of the same writer are now edited for their use. Should the present volume meet with a reception as kind as that which was given to the former series of these Homilies, the desire of the Editor will be fully realized.

Plas Cae'r Groes, Llanrwst,
Feast of S. Matthew, 1871.

LAUS DEO.

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HOMILY I.

The Nativity of our Lord.

THE THREEFOLD OFFICE OF JESUS CHRIST.

S. John i. 4.—"The life was the light of men."

IN this Gospel the Child Who is born is called the Word —"In the beginning was the Word;" the "Light" and the "Life"—"The Life was the Light of men." From this is learned the threefold benefit which His Incarnation conferred upon man.

Jesus Christ Incarnate was—

I. *Firstly*, the Word, teaching man—"Jesus went about all Galilee teaching" (S. Matt. iv. 23); and He taught us three things:

1. Physics, which inquires into the nature of things; for Jesus Christ taught us the quality of things when He taught the deceit of the world, the treachery of the devil, and the truth of God.

2. Logic, which proves what is true, teaching the truth of Holy Scripture—"Then opened He their understanding, that they might understand the Scriptures" (S. Luke xxiv. 45).

3. Ethics, which is probity of manners, when He taught holiness of life—"Blessed are the meek, the merciful, the pure in heart" (S. Matt. v. 3-12); "Ye call Me Master [Teacher] and Lord, and ye say well: for so I am" (S. John xiii. 13).

II. *Secondly*, the Light, enlightening man. Our Blessed Lord enlightens in three ways:

1. By expelling the night of sin.

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2. By bringing in the day of grace—"The night is far spent, the day is at hand" (Rom. xiii. 12).

3. By diffusing great lights, which are the Saints, throughout the world—"Among whom ye shine as lights in the world" (Philipp. ii. 15).

III. *Thirdly*, the Life, leading on to eternity:

1. Repairing our life, by His Resurrection—"I am the Resurrection and the Life" (S. John xi. 25).

2. Endowing this life with grace—"Because I live, ye shall live also" (S. John xiv. 19).

3. Granting a life of glory—"I will give unto them eternal life" (S. John x. 28).

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HOMILY II.

S. Stephen's Day.

THE CROWNS AND THE CROWNED.

Acts vii. 55.—"He, being full of the Holy Ghost, looked up stedfastly into heaven."

THE name "Stephen" signifies "crowned," and he was most worthy to bear this name who was the first to receive the crown of martyrdom. S. Stephen is the first or protomartyr of the Christian Church.

S. Stephen and all God's saints are crowned with a fourfold crown—of silver, of stars, of gold, and of precious stones; they are also crowned for certain special graces.

I. On the *first* head is to be noted the four crowns of God's saints.

Firstly, the crown of silver.

"Take silver and make crowns" (Zech. vi. 11). This silver crown signifies purity of soul, which will marvellously adorn the body.

Secondly, the crown of stars.

"Upon her head a crown of twelve stars" (Rev. xii. 1). This crown signifies a perfect knowledge of all things. It is said of wisdom "thou shalt put her upon thee as a crown of joy" (Ecclus. vi. 31).

Thirdly, the crown of gold.

"Take gold and make crowns" (Zech. vi. 11). "Thou settest a crown of pure gold upon his head" (Ps. xxi. 3). This crown signifies the delight that flows from indwelling divinity. "In that day shall the Lord of Hosts be for a crown of glory ... unto the residue of His people" (Isa. xxviii. 5).

Fourthly, the crown of gems or precious stones.

"A diadem of beauty" (Isa. xxviii. 5). This crown signifies immortality. "Ye shall receive a crown of glory that fadeth not away" (1 S. Peter v. 4).

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II. On the *second* head it is to be noted that both the righteous and the wicked are crowned.

The righteous are crowned for eight reasons.

Firstly, by the compassion of God. "Who crowneth thee with lovingkindness and tender mercies" (Ps. ciii. 4).

Secondly, by the preservation of purity. "O how beautiful is the chaste generation with glory ... it triumpheth crowned for ever" (Wisd. iv. 1, 2).

Thirdly, by mortification of the flesh. "To give unto them beauty [a crown, Vulg.] for ashes" (Isa. lxi. 3).

Fourthly, by the labour of righteousness. "Henceforth there is laid up for me a crown of righteousness" (2 S. Tim. iv. 8).

Fifthly, by the victory over temptation. "Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life" (S. Jas. i. 12).

Sixthly, by the conversion of others. "For what is our crown of rejoicing? Ye are our joy and glory" (1 Thess. ii. 19, 20).

Seventhly, by a rule well ordered. "Be thou diligent to know the state of thy flocks ... Doth the crown endure to every generation?" (Prov. xxvii. 23, 24).

Eighthly, by patient suffering. "Be thou faithful unto death, and I will give thee a crown of life" (Rev. ii. 10).

The wicked are also crowned, but with other crowns.

Firstly, with a crown of leaves. These signify fleshly and unprofitable pleasures. "Let us crown ourselves with roses before they be withered" (Wisd. ii. 8); "Woe to the crown of pride" (Isa. xxviii. 1).

Secondly, with a crown of brass, which signifies the riches of this world, which are no true riches. Hence the locusts had on their heads "as it were crowns like gold" (Rev. ix. 7), which seemed to be gold, but were not.

Thirdly, with a crown of thorns, which signifies eternal punishments. "He will crown thee with a crown of tribulation" (Isa. xxii. 18, Vulg.)

Such crowns as these are to be carefully shunned, whilst the crowns of the saints are to be earnestly sought for.

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HOMILY III.

S. John the Evangelist's Day.

THE EAGLE AND ITS IMITATORS.

Job xxxix. 27.—"Doth not the eagle mount up at Thy command, and make her nest on high?"

THESE words contain two points—(1) a similitude, (2) its application.

I. On the *first* head it is to be noted that S. John the Evangelist is symbolized by an eagle for three reasons.

Firstly, from the acuteness of his vision.

The sharptsightedness of an eagle is proverbial, because it can look on the brightest light, such as the disk of the sun, and see also when it is flying aloft very remote objects, as a hare on the ground. So S. John saw the entire disk of the sun, *i.e.*, Jesus Christ in the Father, "In the beginning was the Word" (S. John i. 1). He also saw things very far off which were to happen at the end of the world, as recorded in the Revelation.

Secondly, from the sublimity of his vision.

The eagle mounts up, it flies aloft: so S. John soared on high in contemplation and in writing.

In contemplation. "I was in the spirit on the Lord's Day, and heard behind me a great voice as of a trumpet" (Rev. i. 10).

In writing. "The face of an eagle" (Ezek. x. 14) was above the other three faces, just as S. John's exceeded in sublimity the other three evangelists. Had he spoken more sublimely the whole world would not have been able to understand him.

Thirdly, from the appropriateness of his actions.

(1) She "maketh her nest on high." S. John called his disciples together unto God. "He that dwelleth in love dwelleth in God, and God in him" (1 S. John iv. 16).

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(2) She "abideth on the rock," as S. John rested on Christ. "That rock was Christ" (1 Cor. x. 4).

Of this eagle it is said, "A great eagle with great wings" (Ezek. xvii. 3).

II. On the *second* head it is to be noted, that morally if we desire to fly aloft, we ought for seven reasons to try and be like this eagle.

Firstly, that we may be changed from an old into a new state. "Thy youth is renewed like the eagle's" (Ps. ciii. 5).

Secondly, that we may fly, having our conversation on high. "Our conversation is in heaven" (Philipp. iii. 20).

Thirdly, that we may be plumed with a variety of graces. "A great eagle, full of feathers, which had divers colours" (Ezek. xvii. 3).

Fourthly, that we may hasten to ascend to heaven. "They were swifter than eagles" (1 Sam. i. 23). "Let us labour [hasten, Vulg.] therefore to enter into this rest" (Heb. iv. 11).

Fifthly, that we may by a right intention conceal our good deeds. "There be three things which are too wonderful for me ... the way of an eagle in the air" (Prov. xxx. 19); "Take heed that ye do not your alms before men, to be seen of them" (S. Matt. vi. 1).

Sixthly, that we place Christ, Who is our rock, in the nest of the heart. "That Christ may dwell in your hearts by faith" (Eph. iii. 17).

Seventhly, that we persevere in good works unto the end. "They shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint" (Isa. xl. 31).

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HOMILY IV.

The Innocents' Day.

THE NEW SONG.

Rev. xiv. 3.—"They sung as it were a new song before the throne."

THREE points are to be noted in these words—Firstly, the singers; they were the best singers who sang, for they were holy. Secondly, the song; they sang the best song, for it was "new." Thirdly, the place; they sang the best song in the best place—"before the throne of God."

I. On the *first* head it is to be noted, that singers require three things—

Firstly, the help of a good voice. To obtain this (1) the throat must be cleared—sin must be expelled, "Praise is not seemly in the mouth of a sinner" (Ecclus. xv. 9); (2) the chest expanded—our enemies must be loved, "O ye Corinthians, our heart is enlarged" (2 Cor. vi. 11), "Sing ye to the Lord" (Exod. xv. 21); (3) the mouth to be opened—the direction of the intention to God, "I opened my mouth" (Ps. cxix. 131), "O Lord, open Thou my lips" (Ps. li. 15).

Secondly, singers require teaching the art that they may know—(1) How to elevate the voice. The voice is elevated by contemplation "with psalteries on Alamoth" (1 Chron. xv. 20), "with harps on the Sheminith to excel" (v. 21). (2) How to lower the voice—that is by humility, "O ye holy and humble men of heart, bless ye the Lord. Praise Him" (Dan. iii. 87). (3) How to modulate and harmonize the voice—that is the preservation of concord and unity, "Endeavouring to keep the unity of the spirit in the bond of peace" (Eph. iv. 3); or the harmony of mind with soul, "I will sing with the spirit and I will sing with the understanding also" (1 Cor. xiv. 15).

Thirdly, singers require the exercise of use to sing (1) frequently, (2) diligently — of these two "make sweet

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melody, sing many songs, that thou mayest be remembered" (Isa. xxiii. 16); (3) strongly, "make a loud noise," "sing unto the Lord with the harp, with trumpets and sound of cornet" (Ps. xcviii. 4, 5, 6).

Such ought to be the singers, but what is the burden of their song?

II. On the *second* head it is to be noted, that they sing a "new song." It is called "new" as being sung under four conditions—(1) by the "new man," "Be renewed in the spirit of your mind ... put on the new man" (Eph. iv. 23, 24); (2) a spiritual song, "speaking to yourselves in spiritual songs" (Eph. v. 19); (3) an eternal song, "Behold I make all things new" (Rev. xxi. 5), "Sing unto the Lord a new song" (Ps. xcvi. 1); (4) new, if sung in a new way, joyfully, "Make a joyful noise unto the Lord" (Ps. xcviii. 4).

Where ought this "new song" to be sung?

III. On the *third* head it is to be noted, that this new song is sung "before the throne" for three reasons—(1) That our Great High Priest may the more readily hear it, and that our Prince may provide us with all necessaries and with great gifts, "Let me hear thy voice, for sweet is thy voice" (Cant. ii. 14); and the angels readily hear it, "The companions hearken to thy voice, cause me to hear it" (Cant. viii. 13). (2) That our most bountiful Prince may confer great dignities, "Him will I make a pillar in the temple of my God" (Rev. iii. 12). (3) That He may grant large bounties, "And I appoint unto you a Kingdom, as My Father has appointed unto Me" (S. Luke xxii. 29).

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HOMILY V.

The Circumcision of Christ.

THE NAME OF JESUS.

S. Luke ii. 21.—"His Name was called JESUS."

S. PETER said long afterwards, "There is none other name under heaven, given among men, whereby we must be saved" (Acts iv. 12). Hence when the preacher wishes to lead men to salvation, he should frequently preach in this Name.

I. On the *first* head is to be noted the value of this Name. This Name must be retained in the heart, ever be in the mouth, preserved in the ear, carried in the hand, written upon the forehead. In the heart because it brings joy; in the mouth rejoicing, in the ear melody, in the hand strength, in the forehead honour.

Of the first three S. Bernard—"Jesus is joy in the heart, rejoicing in the mouth, melody in the ear."

Of the fourth—"I will lift up my hands in Thy Name" (Ps. lxiii. 4).

Of the fifth—"Having His Name and the Name of His Father written on their foreheads" (Rev. xiv. 1, Vulg.)

II. On the *second* head is to be noted the uses of this Name.

Firstly, to walk in it. "We will walk in the Name of the Lord our God, for ever and ever" (Micah iv. 5).

Secondly, to pray in. "Whatsoever ye shall ask in My Name, that will I do" (S. John xiv. 13).

Thirdly, to hope and trust in. "Blessed is the man whose trust is in the Name of the Lord" (Ps. xxxix. 4, Vulg.)

Fourthly, to speak in. "Whatsoever ye do in word, do all in the Name of the Lord Jesus Christ" (Coloss. iii. 17).

Fifthly, to work in. "Whatsoever ye do in deed, do all," &c. (Coloss. iii. 17).

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III. On the *third* head, three qualities of this Name are to be noted.

Firstly, it is an admirable Name, since by it

(1) All things were created. "His Name is called the Word of God" (Rev. xix. 13), and all things were made by the Word of God. For "He spake the word and they were made, he commanded and they were created" (Ps. cxviii. 5, P. B.)

(2) Evil spirits were cast out. "In My Name shall they cast out devils" (S. Mark xvi. 17).

(3) All diseases are cured. "In My Name they shall lay hands on the sick and they shall recover" (*id.*)

Secondly, it is a loveable Name; for

(1) It justifies sinners. "Thy Name is as ointment poured forth" (Cant. i. 3). The ointment signifies God's mercy and the pouring forth its abundance.

(2) It gladdens the just. "Bless His Name, for the Lord is good" (Ps. c. 4, 5).

(3) It helps the tempted. "Our help is in the Name of the Lord, Who made heaven and earth" (Ps. cxxiv. 8).

(4) It increases grace to the righteous. "The Name of the Lord is a strong tower, the righteous runneth into it, and is safe" (Prov. xviii. 10).

(5) It saves all who call upon it. "Whosoever shall call upon the Name of the Lord shall be delivered" (Joel ii. 32); "Let them also that love Thy Name be joyful in Thee" (Ps. v. 11).

Thirdly, it is a Name worthy of all praise; for

(1) It is glorious. "This glorious Name" (Deut. xxviii. 58); "We thank and praise Thy glorious Name" (1 Chron. xxix. 13).

(2) It is holy. "And holy is His Name" (S. Luke i. 49).

(3) It is great. "All Thy works shall praise Thee, O Lord" (Ps. cxlv. 10).

(4) It is new. "Thou shalt be called by a new Name" (Isa. lxii. 2).

(5) It is eternal. "O Lord ... Thy Name is from everlasting" (Isa. lxiii. 16).

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IV. On the *fourth* head is to be noted some effects of this Name.

(1) It enlightens the understanding. "Behold the Man Whose Name is the Branch [or East]" (Zech. vi. 12); "Unto you that fear My Name shall the Sun of Righteousness arise with healing in His wings" (Mal. iv. 2).

(2) It comforts the affections. "I will strengthen [comfort, Vulg.] them in the Lord" (Zech. x. 12).

(3) It delights the soul. "Praise His Holy Name" (Ps. ciii. 1).

V. On the *fifth* head is to be noted three relations of this Name.

(1) Those beneath the earth must dread it, for by it they were despoiled.

(2) Those on the earth must adore it, because they were redeemed by it.

(3) Those above the earth, in heaven, must praise it, for by it they are restored.

So the Apostle writes, "At the Name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth" (Philipp. ii. 10).

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HOMILY VI.

The Epiphany.

THE MAGI AND THEIR GIFTS.

S. Matt. ii. 11.—"They presented unto Him gifts; gold, and frankincense, and myrrh."

IN these words are to be noted—firstly, the Magi themselves; and, secondly, the offerings which they made to our Blessed Lord.

I. On the *first* head it is to be noted, that the kings who offered these gifts are called Magi, or wise men; and it certainly appears from the text from this day's Gospel that they were manifoldly wise. Profound logic is discoverable in their question, "Where is He that is born King of the Jews?" Astronomy, in their knowledge of the stars, "We have seen His star in the East." Arithmetic, in their choosing the number of primary graces, "They presented unto Him gifts;" as arithmeticians they knew the value of the number three, which indicates the Trinity. Music, in their adoration, for music is praise, and God is praised in adoration, "They worshipped Him." Ethics, in their perception of the fact that to know how to humble oneself implies indeed a moral knowledge, "and fell down." They knew metaphysics also through their knowledge of a first cause: concerning which they knew three things, which they confessed by the gifts which they offered.

II. On the *second* head is to be noted the offerings which they made. The Magi knew that this Child was, firstly, the first cause—the Creator of all things; secondly, the Governor of all things; thirdly, the Restorer of all things. By their offering of gold, which is a symbol of power, they confessed that He was the Creator—an emblem of kingly might.

(1) The offering of gold—

The creative power of our Blessed Lord was shown in creation in a threefold manner.

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Firstly, in His manner of creating. "He spake, and it was done" (Ps. xxxiii. 9).

Secondly, on account of what was created, for "He hath done great things." "The works of the Lord are great, sought out of them that have pleasure therein" (Ps. cxi. 2).

Thirdly, because He made all things out of nothing. "In the beginning God created the heaven and the earth, and the earth was without form and void" (Gen. i. 1, 2).

(2) The offering of myrrh—

The Magi, by their offering of myrrh, acknowledged the Lord to be the preserver and governor of all things; for myrrh is a great preservative. Our Lord rules threefoldly.

Firstly, universally, by preserving all things. "Thou sparest all; for they are Thine, O Lord, Thou lover of souls" (Wisd. xi. 26).

Secondly, specially, all animals by rearing them. "Who givest food to all flesh" (Ps. cxxxvi. 25).

Thirdly, particularly, individuals by multiplying. "In the time that their corn and their wine increased" (Ps. iv. 7).

(3) The offering of frankincense.

The Magi confessed a Restorer by their offering of frankincense. Frankincense was offered to God, but Christ was offered on the Cross for the expiation of the whole world. "Let my prayer be set before Thee as incense" (Ps. cxli. 2). The smoke of this incense, or frankincense, does three things.

Firstly, it puts the devil to flight. "If a devil or an evil spirit trouble any, we must make a smoke thereof before the man or the woman, and the party shall be no more vexed" (Tobit vi. 7).

Secondly, it cleanses sinners. Who hath "loved us and washed us from our sins in His own Blood" (Rev. i. 4).

Thirdly, it reconciled the world to God. "Hath given Himself for us an offering" (Eph. v. 2).

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HOMILY VII.

The Conversion of S. Paul.

THE VESSEL AND ITS ELECTION.

Acts ix. 15.—"He is a chosen vessel unto Me, to bear My Name before the Gentiles."

THESE words which were spoken of S. Paul express, *firstly*, that he is "a chosen vessel;" and, *secondly*, the purpose of his election, "to bear My Name," &c.

I. On the *first* head it is to be noted, that S. Paul was a "chosen vessel," and as such was precious, specious, beloved, and elect.

Firstly, the vessel was precious as being made of silver, of gold, set with jewels, and also a heavenly vessel.

(1) A vessel of silver, by preserving the purity of cleanliness. "Take away the dross from the silver" (Prov. xxv. 4).

(2) A vessel of gold, as containing love. "Who shall separate us from the love of Christ? Shall tribulation?" (Rom. viii. 35).

(3) A vessel set with gems, remaining intact during persecutions. "Nor death, nor life, not heighth, nor depth, shall be able to separate us from the love of God" (Rom. viii. 38-39); "There is gold and a multitude of rubies, but the lips of knowledge are a precious jewel" (Prov. xx. 15).

(4) A heavenly vessel, since it enlighteneth the whole world. "The sun when it appeareth, declaring at his rising a marvellous instrument" (Ecclus. xliii. 2). The Apostle as a heavenly vessel enlightened the world, in shining by his miracles, by preaching through his words, by shewing to men by his example the better way. "I will not dare to speak of any of those things which Christ hath not wrought by me ... through mighty signs and wonders, by the power of the Spirit of God" (Rom. xv. 18-19).

On these accounts S. Paul was a precious vessel.

Secondly, the vessel was beautiful, for

(1) It was esteemed for its many buffetings. "In labours more abundant, in stripes above measure" (2 Cor. xi. 23).

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(2) It was sanctified for divine work. "A vessel unto honour, sanctified and meet for the Master's use" (2 S. Tim. ii. 21); "He made again another vessel as seemed good to the potter" (Jer. xviii. 4).

(3) It was ornamented with every precious stone. "A vessel of beaten gold, set with all manner of precious stones" (Ecclus. l. 9); "Every precious stone was thy covering" (Ezek. xxviii. 12).

For these reasons the vessel was beautiful.

Thirdly, the vessel was beloved.

(1) God the Father shewed His love to the Apostle by comforting him in his dangers and troubles. "Blessed be God ..... Who comforteth us in all our tribulation" (2 Cor. i. 3-4).

(2) The holy Angels shewed their love when he held converse with them. "I knew a man in Christ ... caught up to the third heaven" (2 Cor. xii. 2); "Our conversation is in heaven" (Philipp. iii. 20.)

(3) The Saints loved him. S. Peter writes of him—"Our beloved Paul, who, according to the wisdom given unto him, hath written unto you" (2 S. Pet. iii. 15).

(4) Sinners loved him, since he sought them out. "From Jerusalem and round about unto Illyricum I have fully preached the Gospel of Christ" (Rom. xv. 19).

II. On the *second* head is to be noted the twofold reason of S. Paul's election.

Firstly, for prophecying when he is represented by that cup or vessel which was put into the sack of Benjamin. "Is this not it in which my Lord drinketh, and whereby indeed He divineth?" (Gen. xliv. 5).

The Lord predicted by that Apostolic vessel.

(1) The future iniquities of the wicked. "This know also, that in the last days perilous times shall come" (2 Tim. iii. 1).

(2) The resurrection of the dead. "It is sown a natural body, it is raised a spiritual body" (1 Cor. xv. 44).

(3) The punishments of the reprobate. "The Lord Jesus shall be revealed, taking vengeance on them that obey not the Gospel" (2 Thess. i. 8).

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(4) The joy of the blessed. "So shall we ever be with the Lord" (1 Thess. iv. 17).

The Apostolic "vessel" contained also a threefold wine.

(1) Wine which stings in correcting. "Thou hast made us to drink the wine of astonishment" (Ps. lx. 3).

(2) Wine which gladdens in consoling. "Wine that maketh glad the heart of man" (Ps. civ. 15).

(3) Wine which stimulates by preaching. "Babylon hath been a golden cup in the Lord's hand: the nations have drunken of her wine" (Jer. li. 7).

Secondly, for bearing the Name of Jesus Christ. But the Apostle carried with him gifts from the Lord.

(1) He carried the Name of Christ by his preaching. The Word belonged to the Patriarchs and the Apostles, each one of whom carried it to the people also, who were converted by it. "Take of the best fruits in the land in your vessels" (Gen. lxiii. 11).

(2) He carried this Name in his heart by ever thinking upon it. "That Christ may dwell in your hearts by faith" (Eph. iii. 17).

(3) He carried this Name in his forehead by glorying in it. "I have therefore whereof I may glory through Jesus Christ" (Rom. xv. 17).

(4) He carried this Name in his mouth, ever speaking of it, "to testify the Gospel of the grace of God" (Acts xx. 24).

(5) He carried it in his hand by doing all things in it. "Whatsoever ye do in word or deed, do all in the Name of the Lord Jesus" (Coloss. iii. 17).

(6) He carried this Name in his conversation by imitating Jesus Christ. "Be ye followers of me, even as I also am of Christ" (1 Cor. xi. 1).

(7) He carried His Name by representing the Death of Christ in his whole body. "Ever bearing about in the body the dying of the Lord Jesus" (2 Cor. iv. 9).

(8) He carried His Name by his pen ever writing about Jesus Christ. "Paul, a servant of Jesus Christ" (Rom. i. 1), writing about Jesus Christ in all his Epistles.

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HOMILY VIII.

The Purification of S. Mary the Virgin.

THE TWOFOLD TEMPLE.

Mal. iii. 1.—"The Lord Whom ye seek shall suddenly come to His Temple."

THESE words can be explained—firstly, of the advent of the Lord to the material temple; secondly, allegorically of His advent in the womb of the Virgin.

I. On the *first* head four particulars of "the Presentation of Christ in the Temple" are mentioned in the words of the Epistle.

Firstly, the quickness of His coming—"shall suddenly come." Immediately the forty days from His Nativity were fulfilled our Lord came into the Temple.

Secondly, the holiness of the place to which He came. It was to "His Temple."

Thirdly, the dignity of the coming one. He was both "the Lord" and the Angel, or "the Messenger of the Covenant." "The Lord" as being God; "the Messenger" or Angel as being Man. "One Mediator between God and man, the Man Christ Jesus" (1 S. Tim. ii. 5).

Fourthly, the eagerness of Simeon and Anna and of the others who waited for the Lord. "Whom ye seek"—whom ye wish or desire: you wish in relation to an effect; you seek in expressing an affection. "Seek ye the Lord while He may be found" (Isa. lv. 6).

Fifthly, the benefit of His advent as expressed by the words "of the Covenant," for Jesus Christ procured for us by His advent the covenant of an eternal inheritance. "For this cause He is the Mediator of the New Testament" (Heb. ix. 15).

II. On the *second* head it is to be noted, that these words express allegorically the incarnation of Christ in the womb of the Virgin, who in a wonderful way, before all the other saints, is the Temple of God.

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Firstly, because great according to length, by the breadth of charity. As the Blessed Virgin had more of faith, hope, and charity than any other creature, so she had more of greatness. "The house which King Solomon built for the Lord, the length thereof was three-score cubits" (1 Kings vi. 2).

Secondly, because desirably beautiful. "The whole house he overlaid with gold" (1 Kings vi. 22). Because there was nothing in the Virgin which was not filled with holiness. "Behold, thou art fair, My Love; behold, thou art fair" (Cant. iv. 1).

Thirdly, because adorned with various devices, as being decorated with all the graces of saints and angels. "He carved all the walls of the house round about with carved figures" (1 Kings vi. 29).

Fourthly, because ornamented with wonderful and great columns. "Wisdom hath builded her house, she hath hewn out her seven pillars" (Prov. ix. 1), which signify the seven graces of the Virgin.

Fifthly, as consecrated by the work of the whole Trinity. "The holy place of the tabernacles of the Most High" (Ps. xlvi. 4); "The Holy Ghost shall come upon Thee" (S. Luke i. 35).

Sixthly, as privileged with a great dignity, that all the guilty and malefactors who run to it with their whole heart may be saved. "He may hush thy praises, O Virgin, who has found thee to be absent when called upon in his necessities, and all the prayers which are offered in it to be granted" (S. Bernard). "Hear Thou their prayer and their supplication in heaven, Thy dwelling place" (1 Kings viii. 49).

Seventhly, because the Son of God made there a building for Himself. "So also Christ glorified not Himself to be made an High Priest, but He that said unto Him," &c. In the Virgin He was both King and Priest.

Let us approach therefore with confidence to the temple of grace, that we may find mercy in an acceptable time.

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HOMILY IX.

S. Matthias's Day.

THE GREAT INVITATION.

S. Matt. xi. 28.—"Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

FIVE points are to be noted in these words.

Firstly, the great benignity of God—"Come;" which truly is great, since the Most High God has called His vilest servant, and yet is constrained to lament, "I called My servant and he gave Me no answer: I entreated him with My mouth" (Job xix. 16).

Secondly, the goodness of God—"unto Me;" it is realized in the diffusion of itself, when it outpours itself, it gives itself. "I am my exceeding great reward" (Gen. xv. 1).

Thirdly, the great bounty of God—"all;" for as God is infinite goodness, so He desires to communicate Himself by infinite gifts to all. "Who will have all men to be saved, and to come to the knowledge of the truth" (1 S. Tim. ii. 4).

Fourthly, our great necessity—"ye that labour and are heavy laden." We labour, being burdened under a manifold weight in this present life; there is—

(1) The weight of sin—"Mine iniquities are gone over mine head: as an heavy burden, they are too heavy for me" (Ps. xxxviii. 4).

(2) The malignity of evil spirits—"The Egyptians evil entreated us" (Deut. xxvi. 6). They are the evil spirits who load us with burdens.

(3) Corruptibility—"The corruptible body presseth down the soul, and the earthly tabernacle weigheth down the mind that museth upon many things" (Wisd. ix. 15).

(4) The desire of earthly goods—"Their substance was so great that they could not dwell together" (Gen. xiii. 6).

(5) The cruelty of tyrants and earthly princes—"They shall sorrow a little for the burden of the King of princes" (Hos. viii. 10).

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(6) The weight of the customs of beastial men—"Their idols were upon the beasts and the cattle: your carriages are a burden to the weary beast" (Isa. xlvi. 1).

(7) The vanity of the world; Nineveh represents the world. "The burden of Nineveh" (Nah. i. 1) is the weight of the vanity of it.

(8) The multiplicity of pains and punishments—"The burden which Habakkuk the prophet did see" (Hab. i. 1), who goes on to speak of spoiling, violence, "strife, and contention."

(9) The needs of our neighbours—"Bear ye one another's burdens, and so fulfil the law of Christ" (Gal. vi. 2).

(10) The necessity of death—"This is the sentence of the Lord over all flesh" (Ecclus. xli. 3).

Fifthly, the great benefit of coming to Jesus Christ—"I will give you rest." Pressed down under so many labours we need to come to Christ, Who refreshes us with a threefold food.

(1) With the "Bread of Life"—"The bread that I will give is My flesh, which I will give for the life of the world" (S. John vi. 51). This is the perception of the Body of Christ.

(2) With the hidden manna—"To him will I give to eat of the hidden manna" (Rev. ii. 17). This is the sweetness of spiritual devotion.

(3) With the tree of life—"To him will I give to eat of the tree of life" (Rev. ii. 7). This is to partake of the fruits of the Spirit, which are "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. v. 22, 23). All these things are for the present time and life. What shall there be for the future? "In this [the heavenly] mountain shall the Lord of Hosts make unto all people a feast of fat things; a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined" (Isa xxv. 6). To which heavenly banquet may Jesus Christ bring us.

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HOMILY X.

The Annunciation of the Blessed Virgin Mary.

THE BLESSEDNESS OF THE VIRGIN'S WORK.

S. Luke i. 28.—"Blessed art thou among women."

FIRSTLY, thou art blessed by God the Father, since thou communicatest with Him in the same Son. "That holy thing which shall be born of thee shall be called the Son of God."

Secondly, thou art blessed by God the Son, since thou hast prepared for Him a worthy habitation. "That holy thing which shall be born of Thee."

Thirdly, thou art blessed by God the Holy Ghost, for "The Holy Ghost shall come upon thee, and the power of the highest shall overshadow thee."

Fourthly, thou art blessed by the Holy Angels, since

(1) Thou beginnest this life upon earth. S. Jerome says that "She began the life of angels, because she instituted the life of virgins. Virginity is the sister of angels. To live in the flesh, yet not after the flesh, is to live an heavenly and not an earthly life."

(2) Thou repairest their ruin. The Virgin did this, for she begot Him Who did it. "That He might gather together in one all things in Christ, both which are in heaven, and which are on earth" (Eph. i. 10).

(3) Thou humblest thyself to hold converse with them. "Behold the handmaid of the Lord; be it unto me according to Thy Word" (S. Luke i. 38).

Fifthly, thou art blessed by sinners, since—

(1) Thou liberatest them from their distresses. S. Bernard writes, "Let him be silent at thy praises, O Blessed Virgin, who has found thee false when he called upon thee in his necessities."

(2) Thou helpest them in their dangers. S. Bernard says, "In dangers, in doubts, think upon Mary, invoke Mary."

(3) Thou askest pardon for sins. Remember Theo-

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philus liberated; the case of the brother Martin the Cistercian, of the sister of the King of France."

Sixthly, thou art blessed by the just.

(1) Thou hearest their prayers. S. Bernard writes, "O man, thou hast a secure access to God."

(2) Thou liberatest in temptations. "A sceptre shall come out of Israel, and shall smite the corners of Moab" (Numb. xxiv. 17).

(3) Thou increasest grace in the virtues. The hymn reads, "O Mother, pious and humble, mindful of our fragile nature amidst the billows of this life, guide us by thy prayers."

Seventhly, thou art blessed by women.

(1) Thou liberatest them from their enemies. Women through sin are held captive by the devil, they are despised by God, but the Blessed Virgin liberated them from their enemies, for Christ her Son destroyed the devil, "that through death He might destroy him that had the power of death, that is, the devil" (Heb. ii. 14).

(2) Thou excusest to the man. For if the man should say to the woman, "I am condemned on your account," she can answer, "You are saved through me."

(3) Thou honourest them in respect to God; for the Son of God is also the Son of a woman. "God sent forth His Son made of a woman, made under the law, to redeem them that were under the law" (Gal. iv. 4-5).

Eighthly, thou art blessed of all creatures; for

(1) Thou liberatest them from taint; for the Son Whom thou hast begotten created, cleansed, and renewed all creatures. "All things were made by Him" (S. John i. 3).

(2) Thou sucklest the Creator of them—that is, thou cleansest the sins. "Washed us from our sins in His own Blood" (Rev. i. 5).

(3) Thou renewest them unto their first estate. "Thou sendest forth Thy Spirit [through which the Virgin conceived], they are created, and Thou renewest the face of the earth" (Ps. civ. 30); "And He that sat upon the throne said, Behold! I make all things new" (Rev. xxi. 5).

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HOMILY XI.

S. Mark's Day.

HEAVENLY HUSBANDRY.

S. John xv. 1.—"My Father is the husbandman."

JESUS called His Father an "husbandman" because He cultivates a fourfold field. *Firstly*, the world: "The field is the world" (S. John xiii. 38). *Secondly*, Christ Himself: "With Me is the beauty of the field" (Ps. xlix. 11, Vulg.) *Thirdly*, the just man: "Diligently till thy field" (Prov. xxiv. 27, Vulg.), that is, thyself. *Fourthly*, the heavenly paradise: "She considereth a field and buyeth it" (Prov. xxxi. 16). "Let us," says S. Augustine, "burn, I beseech you, for the possession of that field of which the beauty is so great."

I. On the *first* head it is to be noted, that the Heavenly Husbandman cultivates the field of the world in four ways.

Firstly, by sowing it with different seeds, manifold creatures. "Which sowed good seed in his field" (S. Matt. xiii. 24).

Secondly, multiplying the same seed and creatures. "Let the earth bring forth herb yielding seed after his kind" (Gen. i. 12).

Thirdly, by preserving that which is sown, lest created beings should fail. "In Him was life" (S. John i. 4).

Fourthly, by rooting up the overgrowing tares. "Gather ye together first the tares and bind them in bundles to burn them" (S. Matt. xiii. 30).

This fourfold cultivation involves the work of creation, propagation, preservation, and retribution.

II. On the *second* head it is to be noted, that Jesus Christ cultivates the second field in four ways.

Firstly, by sowing it with the seeds of every virtue.

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"See, the smell of my son is as the smell of a field which the Lord hath blessed" (Gen. xxvii. 27).

Secondly, by watering it with the waters of grace. "A river went out of Eden to water the garden" (Gen. ii. 10); and Christ, like it, is divided "into four heads," since "Of His fulness have all we received, and grace for grace" (S. John i. 16), "We beheld His glory" (*id.* v. 14).

Thirdly, by suffering Himself to be dug up. "They pierced my hands and my feet" (Ps. xxii. 17).

Fourthly, by submitting to be made as mire for the spittings and reproaches. "I sink in the deep mire where no water is" (Ps. lxix. 2); "He is filled full with reproach" (Lam. iii. 30).

III. On the *third* head it is to be noted, that the third field, that of the just, He likewise cultivates in a fourfold manner.

Firstly, by rooting out the germs of sins, as he who desires to sow a great field frees it from everything that will produce weeds.

Secondly, by breaking it up with the plough of contrition. "Doth the plowman plow all day to sow? Doth he open and break the clods of his ground?" (Isa. xxviii. 24).

Thirdly, by sowing the seeds of graces. "Doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat?" (*id.* v. 25).

Fourthly, by irrigating it by the water of tears. "I will water my best garden, and will water abundantly my garden bed" (Ecclus. xxiv. 31).

IV. On the *fourth* head it is to be noted, that the fourth field, the heavenly paradise, is also cultivated in a fourfold way.

Firstly, by rooting up all noxious weeds, that is the demons. "And the great dragon was cast out, that old serpent called the devil" (Rev. xii. 9).

Secondly, by planting fair trees, the orders of angels, in it. "The cedars in the garden of God" (Ezek. xxxi. 8.)

Thirdly, by planting in it the fairest flowers—the lilies

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of virgins, the roses of martyrs, the violets of confessors. "The flowers appear on the earth;" "My beloved feedeth among the lilies" (Cant. ii. 12, 16).

Fourthly, by watering it with the rivers of joy. "Behold there ran out waters" (Ezek. xlvii. 2).

The first river expresses the joy of bodily creatures; the second, the society of angels; the third, the Man Christ; the fourth, the glory of divinity; and this joy cannot flow away, for it is infinite.

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HOMILY XII.

SS. Philip and James's Day.

THE HEAVENLY HOUSE.

S. John xiv. 2.—"In My Father's house are many mansions."

THIS house is eternal life: "I was glad when they said unto me, We will go into the House of the Lord" (Ps. cxxii. 1).

We can distinguish six mansions in this house, of which three belong to the Holy Angels and three to the Saints.

I. On the *first* head it is to be noted, that the three mansions which belong to the Holy Angels contain these several inhabitants.

Firstly, in the first mansion dwells the hierarchy, and it contains three chambers. (1) In the first chamber, heat; (2) in the second, splendour; (3) in the third, rest: for the Seraphim dwell in the first, the Cherubim in the second, and the Thrones in the third chamber.

Secondly, in the second mansion dwells the middle hierarchy, which also contains three chambers. (1) In the first chamber is shown reverence to the King; (2) in the second is given dominion to kings; (3) in the third are soldiers who carry on war. In the first dwell the Principalities, who teach reverence; in the second, the Dominations, who distribute dominions; in the third, the Powers, which govern the powers of the air.

Thirdly, in the third mansion is the third hierarchy, which contains three chambers. (1) In the first chamber is declared the majesty of the King; (2) in the second, His secrets; (3) in the third, His will is announced. In the first chamber dwell the Virtues, which work miracles; in the second are the Archangels, who proclaim the higher secrets; in the third, the Angels, who declare the will of God to men. These three are the mansions of the Angels.

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II. On the *second* head it is to be noted, that the three mansions which belong to the Saints contain several inhabitants.

Firstly, in the first mansion dwell those soldiers by whose strength the Church is defended, and it contains three chambers. (1) In the first dwell those who fight for the love of their King, the martyrs for the faith; the first who died for the love of Christ, as S. Stephen and many others, these belong to the Seraphim. (2) In the second dwell those for the defence of the King, they are martyrs for doctrine, such are the prophets; these belong to the Cherubim. (3) In the third are others who fight with zeal for righteousness, being martyrs for it, like S. John Baptist and many others; these belong to the Thrones.

Secondly, in the second mansion dwell those wise, the confessors, by the counsels of whom the Church is governed; it contains three chambers. (1) In the first dwell the religious, who represent the Principalities. (2) In the second the prelates, and they belong to the Dominations. (3) In the third the married, who belong to the Powers.

Thirdly, in the third mansion dwell those virgins, the domestics, by whose beauty the Church is adorned; it contains three chambers. (1) In the first dwell those virgins which are women; these belong to the Virtues. (2) In the second the men who are virgins; these belong to the Archangels. (3) In the third dwell the child virgins; they belong to the Angels.

Let us mark the order of each one and its separate chamber in the mansions of heaven.

There are six things which ought to move us to try and gain this house.

Firstly, its magnitude. "O Israel, great is the house of God" (Baruch iii. 24).

Secondly, its beauty. "Lord, I have loved the habitation of Thy house, and the place where Thine honour dwelleth" (Ps. xxvi. 8).

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Thirdly, its abundance of glory. "Wealth and riches shall be in his house" (Ps. cxii. 3).

Fourthly, its joy. "I was glad when they said unto me, Let us go into the house of the Lord" (Ps. cxxii. 1).

Fifthly, its continuous praise. "Blessed are they that dwell in Thy house; they will be still praising Thee" (Ps. lxxxiv. 4).

Sixthly, its eternity. "We have a building of God, an house not made with hands, eternal" (2 Cor. v. 1).

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HOMILY XIII.

S. Barnabas' Day.

A GOOD MAN.

Acts xi. 24.—"He was a good man, full of the Holy Ghost and of faith."

TWO things are needful for a man—firstly, interior perfection; secondly, exterior conversation: the former for his own sake, the latter for the sake of others. Interior perfection consists in—firstly, a knowledge of the truth; and, secondly, the delight in goodness. The first of these implies the perfection of the understanding, the second the perfection of the affections. Exterior conversation consists of—firstly, gravity of manners; secondly, profit in actions.

All these four qualities are ascribed to S. Barnabas in the words of the text. The perfection of the understanding by "full of faith;" for faith is the light of the understanding, it is the enlightenment of truth by which we are enlightened from the source of light to the seeing spiritual things. The perfection of the affections, "full of the Holy Ghost;" the spirit of love and of the gift which includes all other gifts. S. Barnabas was rightly said to be "full of the Holy Ghost" since he was full of love—"The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us" (Rom. v. 5). Gravity of manners is represented by the word "full," strong and wise, heavy not light—"I will give thee thanks in the great congregation" (Ps. xxxv. 18). The profit in actions is represented by the epithet "good." Goodness is diffusive, and so it leads to profit in actions, by which goodness man, as it were, pours himself out. Goodness is twofold—firstly, essential; and, secondly, it exists by participation. Essential goodness belongs alone to God, it is referred to Him only—"None is good save one, that is, God" (S. Luke xviii. 19).

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The goodness of participation is attributed to the creature in six different ways.

Firstly, true goodness, according to the nature of the thing itself.

Secondly, that which is generically goodness in relation to its end.

Thirdly, goodness in action from circumstantial necessity, yet good in itself in relation to its end.

Fourthly, the goodness of human action.

Fifthly, goodness of favour or grace, that is, of reward.

Sixthly, in goodness of glory.

S. Barnabas had all these forms of goodness, hence he was "a good man." Let us seek to be like him.

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HOMILY XIV.

S. John Baptist's Day.

THE CAUSES OF S. JOHN'S HONOUR.

S. Luke i. 66.—"What manner of child shall this be?"

THIS doubt can be solved by the answer that—

Firstly, he was comely.

(1) On account of the whiteness of virginity. "The child was in the deserts" (S. Luke i. 80).

(2) From the redness of martyrdom. "And the King sent an excutioner ... and he went and beheaded him in the prison" (S. Mark vi. 27).

(3) On account of his beauty, likeness, and representation of Christ. His resemblance to our Blessed Lord was so close that he was believed to be Christ. "All men mused in their hearts of John, whether he were the Christ or not" (S. Luke iii. 15).

Secondly, he was in favour.

(1) On account of his holiness, for he was filled with the grace of the Holy Ghost. "He shall be filled with the Holy Ghost, even from his mother's womb" (S. Luke i. 15).

(2) On account of his humility—Firstly, he was clothed with the hardest of garments: "His raiment of camel's hair and a leathern girdle about his loins" (S. Matt. iii. 4). Secondly, he practised the greatest abstinence: "His meat was locusts and wild honey" (*id.*) Thirdly, in the matter of the Baptism of our Lord: "I have need to be baptized of Thee, and comest Thou to me?" (S. Matt. iii. 4). Fourthly, in his answer to the Pharisees: "I am the voice of one crying in the wilderness" (S. John i. 23). Fifthly, in his instruction of the disciples: "He must increase, but I must decrease" (S. John iii. 30).

(3) On account of his usefulness—Firstly, he was useful in baptizing: "There went out unto him Jerusalem

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and all Judea ... and were baptized of him in Jordan" (S. Matt. iii. 5-6). Secondly, he was useful by his example and preaching: "He was a light burning [by his example] and shining" (S. John v. 35) by his words.

Thirdly, he was glorious in his dignity for nine reasons, because—

(1) He was the subject of prophecy. "I will send My messenger, and he shall prepare the way before Me" (Mal. iii. 1).

(2) He was announced by the angel. "Elizabeth thy wife shall bear thee a son" (S. Luke i. 13).

(3) He was born miraculously. "They had no child, because that Eilzabeth was barren" (S. Luke i. 7).

(4) He was sanctified from the womb. "He shall be filled with the Holy Ghost even from his mother's womb" (*id.* v. 15).

(5) His birth was accompanied with many miracles. "His mouth was opened immediately" (S. Luke i. 64).

(6) He preceded the Lord. "This is he of whom it is written," &c. (S. Matt. xi. 10).

(7) He was the precursor of the King. "He shall go before Him in the spirit and power of Elias" (S. Luke i. 17).

(8) He baptized our Blessed Lord. "Then cometh Jesus unto John to be baptized of him" (S. Matt. iii. 13).

(9) He was a witness of the light. "The same came for a witness" (S. John i. 7).

Morally, if anyone desires to attain unto the glory of eternity, he must study to be a child—to be pure in three things.

Firstly, in the heart. "Purify your hearts" (S. James iv. 8).

Secondly, in the mouth. "The words of the pure are pleasant" (Prov. xv. 26).

Thirdly, in deed. "Lifting up holy hands" (1 S. Tim. ii. 8).

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HOMILY XV.

S. Peter's Day.

S. PETER'S DELIVERANCE.

Acts xii. 7.—"His chains fell off from his hands."

TO this miracle the words of the Psalm apply—"Thou hast loosed my bonds. I will offer to Thee the sacrifice of thanksgiving, and will call upon the Name of the Lord" (Ps. cxvi. 16, 17). Three things are to be noted in these words. Firstly, the loosening of S. Peter's bonds or chains, "Thou hast loosed my bonds." Secondly, the thanksgiving, "I will offer to Thee the sacrifice of thanksgiving." Thirdly, the invocation of the Divine Name, "I will call upon the Name of the Lord."

I. On the *first head* it is to be noted, that S. Peter was bound by three kinds of bonds.

Firstly, by the bonds of sin, in his denial of his Lord. "He shall be holden with the cords of his sins" (Prov. v. 22); "This night before the cock shall crow thou shalt deny Me thrice" (S. Matt. xxvi. 34).

Secondly, by the bonds of punishment in the suffering of the body. "When thou art old, another shall gird thee" (S. John xxi. 18).

Thirdly, with material bonds, the chains at his imprisonment. "Peter was bound with two chains" (Acts xii. 6).

The first bond of sin was loosened by Jesus Christ when He gave His grace to S. Peter, when "the Lord turned and looked upon Peter" (S. Luke xxii. 61).

The second bond of bodily weakness the Lord will loose by conferring eternal glory. "Ye that have followed me in the regeneration, when the Son of Man shall sit upon the throne of His glory: ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (S. Matt. xix. 28).

The third bond of chains the Angel of the Lord loosened,

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at whose touch "his chains fell off his hands" (Acts xii. 7).

II. On the *second* head it is to be noted, that he sanctified to himself a threefold sacrifice.

Firstly, a sacrifice of contrition. "The sacrifices of God are a broken spirit: a broken and contrite heart, O God, Thou wilt not despise" (Ps. li. 17).

Secondly, a sacrifice of praise. "Offer unto God thanksgiving" (Ps. l. 14).

Thirdly, the sacrifice of his own body. "I beseech you that ye present your bodies, a living sacrifice" (Rom. xii. 1).

S. Peter offered the *first* sacrifice by weeping bitterly after his denial of Christ. "He went out and wept bitterly" (S. Matt. xxvi. 75).

He offered the *second* sacrifice by his thanksgiving after his deliverance. "Now I know of a surety that the Lord hath sent His Angel, and hath delivered me" (Acts xii. 11).

He offered the *third* sacrifice by immolating his body at his passion for God, when he fulfilled his own words. "I will lay down my life for Thy sake" (S. John xiii. 37).

III. On the *third* head it is to be noted, that S. Peter, in a threefold manner, called upon the Name of the Lord Jesus.

Firstly, by his preaching. "Repent and be baptized every one of you in the Name of Jesus Christ" (Acts ii. 38).

Secondly, by his praying. "Lord, save us, we perish" (S. Matt. viii. 25).

Thirdly, by his praising. "There is none other name under heaven given among men" (Acts iv. 12).

This Name of Jesus is ever to be invoked, since it both justifies sinners and saves the elect.

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HOMILY XVI.

S. James's Day.

THE CUP OF PASSION.

S. Matt. xx. 22.—"Are ye able to drink of the cup that I shall drink of?"

THE Passion of Christ is understood by this cup: "O My Father, if it be possible, let this cup pass from Me" (S. Matt. xxvi. 39). This cup of the Lord is threefold. Firstly, embittering, since it was mingled with vinegar, myrrh, and gall: "They gave me gall for my meat" (Ps. lxix. 21). Secondly, it is an inebriating cup: "My cup runneth over" (Ps. xxiii. 5), [or inebriateth, Vulg.] Thirdly, it is a saving cup: "I will take the cup of salvation" (Ps. cxvi. 12). They gave our Blessed Lord all these three cups to drink.

I. On the *first* head it is to be noted, that the cup of the Lord's Passion was bitter for three reasons.

Firstly, because He suffered for the ungodly. "The Son of Man is betrayed into the hands of sinners" (S. Mark xiv. 41).

Secondly, because He suffered for doing good. "Many good works have I shewed you; for which of those works do ye stone Me?" (S. John x. 32).

Thirdly, because He suffered in having pure members. "Who did no sin, neither was guile found in His mouth" (1 S. Peter ii. 21). His members were not corrupted and mortified by sin, yet He felt the force of sin all around Him.

II. On the *second* head it is to be noted, that the cup of the Lord's Passion is inebriating for three reasons.

Firstly, because it induces forgetfulness of present things. "The cup shall pass through thee; thou shalt be drunken and shalt make thyself naked."

Secondly, because it renders us insensible to suffering

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"Consider the sufferings of thy Lord, and lightly wilt thou bear thy sufferings" (S. Bernard). "If we remember the Passion of our Lord, there is nothing hard that we shall not cheerfully bear" (S. Greg. Mag.) Hence it is that saints dwell in caves.

Thirdly, because it animates our souls to war. "To the end they might provoke the elephants to fight, they shewed them the blood of grapes and mulberries" (1 Macc. vi. 34).

III. On the *third* head it is to be noted, that the cup of the Passion of Christ saves us from a threefold disease.

Firstly, from the guilt of original sin. "We were by nature the children of wrath" (Eph. ii. 3), because of original sin.

Secondly, from the guilt of actual sin. "He was bruised for our iniquities ... with His stripes we are healed" (Isa. liii. 5).

Thirdly, from the punishment due to sin. "Surely He hath borne our griefs and carried our sorrows" (Isa. liii. 4).

S. Peter includes all these three. "Who His own self bare our sins in His own body on the tree" (1. S. Peter ii. 24)—"sins" in the plural, implying both original and actual sin. "By Whose stripes ye were healed"—saved from the infliction of punishment.

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HOMILY XVII.

S. Bartholomew the Apostle.

A SIMILITUDE OF A SAINT.

Joel i. 7.—"He hath barked my fig-tree, the branches thereof are made white."

THESE words can be explained of S. Bartholomew and his passion. Firstly, he who suffered is "my fig-tree." Secondly, the passion itself is expressed by "He hath barked." Thirdly, his reward by the words, "The branches thereof are made white."

I. On the *first* head it is to be noted, that S. Bartholomew can be likened to a fig-tree for three reasons, since it contains wood, leaves, and fruit.

Firstly, by the wood of the fig-tree is signified the holiness of his heart. The wood contains (1) the pith, (2) the fibre, and (3) the bark.

(1) In the pith is whiteness, which in the holy heart is the whiteness or candour of faith. "The brightness of the everlasting light, the unspotted mirror of the power of God" (Wisd. vii. 26).

(2) In the woody fibre is fortitude or strength, which becomes the strength of hope in a holy soul. "In quietness and confidence shall be your strength" (Isa. xxx. 15).

(3) In the bark is the preservation of both the pith and the fibre; in a holy soul it is that preservation by love which leads onwards to the desire of heavenly things. "Who shall separate us from the love of Christ?" (Rom. viii. 35).

Secondly, by the leaves of the fig-tree is signified the profitableness of speech. They have three qualities.

(1) Milkiness of juice. This signifies purity of speech, since milk is white, and this purity comes from truth. "The words of the pure are pleasant words" (Prov. xv. 26).

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(2) Greenness in colour. This signifies the honesty from which flows the pleasure in speech, for green is a pleasing colour. "Pleasant words are as an honeycomb" (Prov. xvi. 24).

(3) Roughness to the touch. This signifies that sharpness of speech which is often so useful and necessary. Bland words are often harmful and seductive; it is the rough speech which profits and corrects. "Let no corrupt communication proceed out of your mouth" (Eph. iv. 29).

Thirdly, by the fruit of the fig-tree is signified holiness of action. Fruit has three qualities.

(1) An internal redness. This signifies that charity in which all our actions ought to be performed. "Let all your things be done with charity" (Rom. xvi. 14).

(2) An external greenness, which is a middle colour, not in excess or defect. Green signifies humility, and this grace relieving our service of excess or defect. "Which is your reasonable service" (Rom. xii. 1).

(3) A sweetness of taste, which signifies that joy in action which should accompany all our works. "Not grudgingly or of necessity, for God loveth a cheerful giver" (2 Cor. ix. 7).

II. On the *second* head is to be noted the passion of S. Bartholomew, who was "barked" or flayed for three reasons.

Firstly, that he might be offered to God as a true lamb for a burnt offering. "He shall flay the burnt offering and cut it into his pieces" (Levit. i. 6).

Secondly, that he might be dried from every humour of sin, as the tree is barked to dry the wood. "Do men gather figs of thistles?" (S. Matt. vii. 16).

Thirdly, he was flayed that he might be renewed like the serpent is when it has cast off its old skin. "Be ye therefore wise as serpents" (S. Matt. x. 16).

III. On the *third* head is to be noted his reward: "The branches thereof are made white." They are four.

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Firstly, the branches of the body, the bodily senses. These are whitened, for whosoever is holy shall receive delight.

Secondly, the branches of the mind are three—(1) the memory, (2) the intelligence, (3) the will.

(1) The memory is whitened by the comprehension of eternity.

(2) The intelligence, by the understanding of all truth.

(3) The will, by the enjoyment of all that is desirable.

To be whitened both in body and soul is nothing else than to be glorified by the reception of white raiment. "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb" (Rev. vii. 14).

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HOMILY XVIII.

S. Matthew the Apostle.

THE SAINT AND THE PHARISEES.

S. Matt. ix. 9.—"He saw a man named Matthew sitting at the receipt of custom."

IN this Gospel three things are to be noted. Firstly, the compassion of our Lord Jesus Christ. Secondly, the holiness of S. Matthew. Thirdly, the blindness of the Pharisees.

I. On the *first* head the compassion of our Lord is to be noted in five particulars.

Firstly, in the sanctification of S. Matthew. He saw that God saw him with a fourfold eye by infusing grace. "There is another that is slow and hath need of help, wanting ability; yet the eye of the Lord looked upon him for good, and set him up from his low estate" (Ecclus. xi. 12). All of which can be well applied to the call of S. Matthew.

Secondly, in calling S. Matthew to the Apostolate. "He saith unto him, Follow Me;" "I have called thee" (Isa. xli. 9).

Thirdly, in eating familiarly with him and with other publicans. "Jesus sat at meat, many publicans and sinners came and sat down with Him" (S. Matt. ix. 10).

Fourthly, in His confutation of the sins of the Pharisees. "They that be whole need not a physician, but they that are sick;" as if He said, Ye do need Me, since ye repute yourselves to be whole.

Fifthly, in the recommendation of His compassion. "Go ye and learn what that meaneth, I will have mercy and not sacrifice." Our Lord's compassion was so great that as He had justified and sanctified a great sinner, so also He ate familiarly with him, by doing which He silenced the Pharisees, who eschewed sinners, and commended His own divine pity and compassion.

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II. On the *second* head, the holiness of S. Matthew is to be noted in five particulars.

Firstly, in his desertion of all things. "He left all, rose up and followed Him" (S. Luke v. 28).

Secondly, in the readiness of his obedience. "He rose up" (S. Luke v. 28), obeying directly the Lord called him. "As soon as they hear of me they shall obey me" (Ps. xviii. 44).

Thirdly, in the imitation of Christ. "He followed Him," imitating His life thereby. "Be ye therefore followers of God" (Eph. v. 1). S. Augustine says that the whole good of man consists in imitating Christ; in his avoiding that which Christ despises, and choosing that which Christ approves of.

Fourthly, in shewing hospitality. "Levi made Him a great feast in his own house" (S. Luke v. 29); "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares" (Heb. xiii. 2). If God be pleased by His angel being entertained, how much more is He pleased when He Himself is the guest.

Fifthly, by the exhibition of all his sins. He calls himself "Matthew, sitting at the receipt of custom," by the name by which he was the better known, that so might also be better known his sin. The other Evangelists call him by his name of Levi.

III. On the *third* head, the blindness of the Pharisees is learned from five particulars.

Firstly, they did not see their own sins.

Secondly, they judged the lesser sins of others to be grievous, whilst they had pride in their own hearts, which is the greatest sin of all, whilst they condemned in others the lesser sins of envy, avarice, and the like. "Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye" (S. Matt. vii. 4).

Thirdly, they vituperated Him, Whom they ought to have praised. He Who ought to be praised for His mercy and compassion to the body, these condemned. "A righ-

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teous man" (that is, Jesus Christ) "regardeth the life of his beast" (of those souls who by predestination are bearing his yoke), "but the tender mercies of the wicked" (of the Pharisees) "are cruel" (Prov. xii. 10).

Fourthly, they envied that in which they ought to have rejoiced; they envied the compassionate God. "I will sing of the mercies of the Lord for ever" (Ps. lxxxix. 1).

Fifthly, when they ought to be enlightened they became darkened, since they detracted from the mercifulness of God. "Why eateth your Master with publicans and sinners?" "Have mercy upon us, O Lord God of all, and behold us" (Ecclus. xxxvi. 1).

May we avoid the blindness of the Pharisees, and imitate the holiness of S. Matthew, and love and praise the mercy and compassion of God.

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HOMILY XIX.

S. Michael and All Angels.

THE ANGELIC WORK AND CONDITION.

S. Matt. xviii. 10.—"Their Angels do always behold the face of My Father which is in heaven."

IN these words three particulars are to be noted concerning the Holy Angels—Firstly, their benignity—"Their Angels." Secondly, their joyousness—"the face of My Father." Thirdly, their eternity—"always."

I. On the *first* head is to be noted the benignity of the Holy Angels.

This is manifest from their being spoken of as our and "their;" for from the first moment that a soul is created an angel is given to it, and surely it is a great thing that so noble a creature should be devoted to the service of sinful man, who is too so often ungrateful. The Angels are said to minister to us with a threefold service—by purifying, by enlightening, and by perfecting us. S. Dionysius says that these three operations are common to all the hierarchies. For firstly we are purified from evils, then we are illuminated in the understanding, and we are perfected in the affections. We are purified by the removal of depravity and unlikeness; we are enlightened by the reception of Divine light; we are perfected by the enkindling Divine love. S. Dionysius describes each of these operations. Of the first, it behoves the purified to be made pure, and to be freed from every effusion of unlikeness. Of the second, it behoves the enlightened to be filled with Divine light, and to be led back by the most chaste eyes of the mind to the quietest contemplation of virtue. Of the third, it behoves the renewed to be partakers of the sacraments of Divine knowledge. Because the Holy Angels do such things for us they are called our angels, and so show their benignity.

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II. On the *second* head is to be noted the joyousness of the Holy Angels, who "behold the face of My Father," which face of God possesses four attributes. It is—

Firstly, an admirable face, on account of the infinity of its majesty. "Thou, my Lord, art very admirable" (Esth. xv. 17).

Secondly, a delightful face, on account of the multitude of its graces. "Thy face is full of graces."

Thirdly, it is loveable for the brightness of its ineffable beauty. S. Augustine says, that so great is the joyousness of the Divine countenance that no one can ever look upon it without love.

Fourthly, it is desirable, on account of the eternity of glory. "Which things the Angels desire to look into" (1 S. Peter i. 12).

III. On the *third* head the eternity of the Holy Angels is to be noted. "Always"—that is (1) without intermission, (2) without end, and (3) ever joyous. Therefore the Holy Angels, although they are admitted to the exterior offices, never receed from the contemplation of the highest mysteries. Eternity is the possession of life, wholly and for ever.

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HOMILY XX.

S. Luke the Evangelist.

THE SHEEP AND THE WOLVES.

S. Luke x. 3.—"Behold I send you forth as lambs among wolves."

IN these words three things are to be noted. Firstly, the confidence which is given to the saints—"I send you." Secondly, their innocence—"as lambs." Thirdly, the malice of the wicked—"among wolves."

I. On the *first* head is to be noted the confidence of the saints from their Master, "I send you forth"—I Who am—

Firstly, good, that I may be willing to defend you. "I am the Good Shepherd; the good shepherd giveth his life for the sheep" (S. John x. 11), for their defence.

Secondly, wise, that I may know how to defend them. "While I was with them I kept them" (S. John xvii. 12).

Thirdly, omnipotent, that I may be able to deliver them. "He shall gather the lambs with His arm" (Isa. xl. 11). The arm signifies strength, so it means, He shall defend them by His strength.

II. On the *second* head is to be noted the innocency of the saints, who are called "lambs" for three reasons.

Firstly, on account of their simplicity. "Be ye harmless as doves" (S. Matt. x. 16).

Secondly, on account of their innocency. "Giving no offence in anything" (2 Cor. vi. 3).

Thirdly, on account of their meekness. "I was like a lamb brought to the slaughter" (Jer. xi. 19).

III. On the *third* head is to be noted the malice of the wicked, who are called "wolves" for three reasons.

Firstly, on account of worthlessness. The wolf is a rapacious animal, and therefore it signifies the worthlessness of harming by evil things. "A wolf of the evening shall spoil them" (Jer. v. 6).

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Secondly, on account of envy. The wolf has a lowering countenance, it gives tongue to a man if it sees him before it is seen by him, and therefore it signifies envy. "An evil beast [that is, envy] hath devoured him" (Gen. xxxvii. 33).

Thirdly, the wolf is a cruel animal, and it signifies the cruelty of the wicked. "Her judges are evening wolves" (Zeph. iii. 3).

Blessed is the holy one, innocent and gentle as a lamb, yet guarded by wisdom and goodness, and led to the fold of eternal life.

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HOMILY XXI.

SS. Simon and Jude.

THE ELECTION OF JESUS CHRIST.

S. John xv. 19.—"Ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

THREE points are to be noted in these words. Firstly, the dignity of the saints—"Ye are not of this world." Secondly, the benignity of Christ—"I have chosen you out of the world." Thirdly, the malignity of the world—"therefore the world hateth you."

I. On the *first* head it is to be noted, that the dignity of the saints is so great because they are not of this world, but "of the household of God" (Eph. ii. 19). "Our conversation [or citizenship] is in heaven" (Philipp. iii. 20). They are not of this world, for—

Firstly, they despise the world and all it contains. "Behold, we have forsaken all" (S. Matt. xix. 27); "Love not the world, neither the things that are in the world" (1 S. John ii. 15); "I have suffered the loss of all things and do count them but dung" (Philipp. iii. 8).

Secondly, the world persecutes the saints. "If ye were of the world, the world would love his own, but because ye are not of the world, therefore the world hateth you" (S. John xv. 19).

Thirdly, the saints live not after the fashion of the world. It is the wont of the world to rejoice, to abound in pleasures; the habit of the saints is to be sorrowful, and to afflict their souls. "Ye shall weep and lament, but the world shall rejoice" (S. John xvi. 20).

II. On the *second* head is to be noted the benignity of Christ in choosing His disciples out of the world. He chose servants most uncouth that they might become the elect. "Ye have not chosen Me, but I have chosen you and ordained you," &c. (S. John xv. 16).

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For these three reasons our Blessed Lord elected the saints out of the world. On account—

Firstly, of the malignity of the world. "The whole world lieth in wickedness" (1 S. John v. 19), *i.e.*, in knavish craftiness.

Secondly, of the pains and punishments that are in it. "All things are full of labour; the eye is not satisfied with seeing, nor the ear with hearing" (Eccles. i. 8). This world is to be contemned, for at one time it delights the soul with pleasant things, at another it weighs it down with many calamities.

Thirdly, of the necessity that it lies under of passing away. "The world passeth away and the lust thereof" (1 S. John ii. 17).

III. On the *third* head it is to be noted, that the world hates the saints for three reasons.

Firstly, because it is enlightened by them. "Ye are the light of the world" (S. Matt. v. 14); "Ye are all the children of light and the children of the day" (1 Thess. v. 5).

Secondly, because it is delivered from danger by them. "I will not destroy it for ten's sake" (Gen. xviii. 32). Whence it follows that the world is preserved for the sake of the holy.

Thirdly, because it is saved by them; hence it was said to one of them, he called him "Zaphnath-paaneah" (Gen. xli. 45), "in the Egyptian tongue, the Saviour of the world." "He shall send them a saviour and a great one" (Isa. xix. 20). It is manifest that these words apply to the saints, since they were not of the world, but were the elect of God, and therefore the world hates them and kills them; but by this means they attain unto eternal life. To which life may we be led through the merits of Jesus Christ our Lord.

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HOMILY XXII.

All Saints.

THE GOODNESS AND MAJESTY OF JESUS CHRIST.

S. Matt. v. 1.—"Seeing the multitudes He went up into a mountain."

IN these words two points are to be noted—Firstly, the goodness of God—"Jesus seeing." Secondly, His majesty—"He went up into a mountain."

I. On the *first* head, the GOODNESS of our Lord Jesus Christ, it is to be noted that "the multitudes" which Jesus saw God beheld at different ages with the eyes of His goodness.

(1) *The multitude of Angels.* These He beheld in the beginning of time, when He confirmed them in their blessedness. "God saw the light that it was good" (Gen. i. 4). This light S. Augustine calls the angelic nature. To this first band belonged the first beatitude, "Blessed are the poor in spirit"—*i.e.*, the humble angels who stood out as poor from pride where Lucifer was both rich and full with his followers.

(2) *The multitude of Patriarchs* which He saw by enlightening them by faith. "I saw your fathers as the firstripe in the fig-tree" (Hos. ix. 10). Such were the patriarchs, who were meek, who preserved their meekness under so many sufferings, and therefore the land of promise was given to them.

(3) *The multitude of Prophets* whom He saw when illumining with the prophetic light. "Before I formed thee in the belly I knew thee" (Jer. i. 5). Such were the mourners, who were ever weeping for the sin which they saw around them.

(4) The *multitude of Apostles* which He saw when sending them out to preach. "And Jesus saw two brethren, and He saith unto them, Follow Me, and I will

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make you fishers of men" (S. Matt. iv. 18, 19). These are the Apostles who so hungered after righteousness that they sought for it through the whole world that they might be satisfied.

(5) *The multitude of Martyrs* whom in their passion He beholds and comforts. "The eyes of the Lord are upon the righteous" (Ps. xxxiv. 15). These were so full of mercy that they prayed it might be showed even to their persecutors.

6. *The multitude of Virgins*, whom seeing He joined for ever to Himself. "They which follow the Lamb whithersoever He goeth ... these are they which were not defiled with women, for they are virgins" (Rev. xiv. 4). Such are chaste both in soul and body.

(7) *The multitude of Confessors.* "The eye of the Lord is upon them that fear Him" (Ps. xxxiii. 18). These, that they may live in peace, separate themselves as far as possible from all wickedness.

The goodness of our Blessed Lord is manifest in His beholding these classes of His servants.

II. On the *second* head is to be noted the MAJESTY of the Lord—"He went up into a mountain."

This mountain was threefold.

(1) The Divinity of the Father. "This is the hill which God desired to dwell in: yea, the Lord will dwell in it for ever" (Ps. lxviii. 16); "Dwelling in the light which no man can approach unto" (1 S. Tim. vi. 16). This mountain our Blessed Lord ascended from eternity in generation from His Father. "I ascend to My Father" (S. John xx. 17).

(2) The virginity of His mother. He ascended this mountain at His Incarnation—"A stone was cut out without hands" (Dan. ii. 34)—as Jesus Christ was born of the Virgin without human agency. "The Lord rideth upon a swift cloud" (Isa. xix. 1).

(3) The sublimity of heaven. "Who shall ascend into the hill of the Lord" (Ps. xxiv. 3). He ascended this mountain on His Ascension into heaven. "He as-

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cended up on high; He led captivity captive" (Eph. iv. 8).

Of our Blessed Lord appeared—

(1) His eternity when He ascended the first mountain, teaching us that He is to be adored.

(2) His humanity when He ascended the second mountain, teaching us that He is to be loved.

(3) His glory when He ascended the third mountain, teaching us that He is to be desired.

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HOMILY XXIII.

S. Andrew's Day.

THE FOLLOWING OF JESUS CHRIST.

S. Matt. iv. 20.—"They straightway left their nets and followed Him."

THE Apostles SS. Peter and Andrew teach us three things by their example — Firstly, to obey God immediately—"They straightway." Secondly, to leave, if needs be, our worldly callings for His sake—"they left their nets." Thirdly, to go after and imitate our Blessed Lord—"and followed Him."

I. On the *first* head it is to be noted, that on four accounts we ought to obey the call of God "straightway."

In the *first* place, because we often die "straightway" or immediately. "What is your life? It is even a vapour that appeareth for a little time, and then vanisheth away" (S. James iv. 14).

In the *second* place, because His anger comes "straightway" upon the disobedient. "Sudden destruction cometh upon them" (1 Thess. v. 3); "Whose breaking cometh suddenly, at an instant" (Isa. xxx. 13).

In the *third* place, because a reward is given to those who "straightway" obey. "I the Lord will hasten it" (Isa. lx. 22); the Prophet speaking in this place of the reward of the saints.

In the *fourth* place, because the rational creatures are "straightway" ready to obey Him. "And presently the fig-tree withered away" (S. Matt. xxi. 19) at the Lord's bidding.

II. On the *second* head it is to be noted, that the net which is to be left is a fourfold one.

The *first* net is worldly counsels and divinations. The follower of such "is cast into a net by his own feet" (Job xviii. 8).

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The *second* net is bad women, who of men it is said "they catch them in their net" (Hab. i. 15).

The *third* net is a false, flattering friend. "A man that flattereth his neighbour spreadeth a net for his feet" (Prov. xxix. 5).

The *fourth* net is the Divine judgment. "I will spread My net upon them" (Hos. vii. 12).

III. On the *third* head it is to be noted, that the Lord promises four rewards to those who follow Him.

The *first* is brightness of life. "He that followeth Me shall not walk in darkness, but shall have the light of life" (S. John viii. 12). This appeals to the reason.

The *second* is the power of judgment. "Ye which have followed Me, in the regeneration when the Son of Man shall sit on the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel" (S. Matt. xix. 28). This appeals to the irascible faculty.

The *third* is an heavenly treasure. "Thou shalt have treasure in heaven, and come and follow Me" (S. Matt. xix. 21). The third appeals to the faculty of desire.

The *fourth* is a delightful dwelling place. "If any man serve Me, let him follow Me; and where I am there also shall My servant be" (S. John xii. 26). This appeals to the body.

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HOMILY XXIV.

S. Thomas the Apostle.

THE HEIGHT AND DEPTH.

Habak. iii. 10.—"The deep uttered his voice and lifted up his hands on high."

TWO points are to be noted in these words which can be applied to S. Thomas—Firstly, the fidelity of S. Thomas—"The deep uttered his voice." Secondly, the divine goodness—"lifted up his hands on high."

S. Thomas is called "deep" for three reasons.

Frstly, on account of the signification of the name, for Thomas means an abyss or "a deep."

Secondly, on account of the signification of the etymology; for abyss is composed of the letter a, which means without, and byssus is flax linen, which is white. So S. Thomas was sometime an abyss, as being without the whiteness and light of faith.

Thirdly, on account of its definition, for an abyss is a great gathering together of waters. These waters are the profound words which were in S. Thomas. "The words of a man's mouth are as deep waters" (Prov. xviii. 4).

This abyss uttered a fivefold voice.

Firstly, of love. "Let us also go that we may die with Him" (S. John xi. 16).

Secondly, of doubt. "Except I see in His hands the print of the nails, and thrust my hand into His side, I will not believe" (S. John xx. 25).

Thirdly, of confession. "My Lord and my God" (*id.* v. 28).

Fourthly, of obedience. "Lord, send me whither Thou wilt."

Fifthly, of justice, when he demanded that he who had smitten the Lord should be immediately punished.

S. Thomas also uttered a sixth voice, by preaching the conversion of the Jews and of the bride and bridegroom.

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II. On the *second* head is to be noted the goodness of God—"And lifted up his hands on high." Christ did this when He "lifted up His hands on high," showing to S. Thomas the proof of His Resurrection.

The Lord Jesus also lifted up His hands for four purposes.

Firstly, on the Cross, offering the Sacrifice for the expiation of the world. "The lifting up of my hands as the evening sacrifice" (Ps. cxli. 2).

Secondly, for giving His Benediction. "He lifted up His hands and blessed them" (S. Luke xxiv. 50).

Thirdly, for the showing of His power. "I lift up my hand to heaven" (Deut. xxxii. 40).

Fourthly, for the smiting of the wicked. "Lift up Thy hand against the strange nations" (Ecclus. xxxvi. 5).

For the first lifting up of His hands we ought to love Him above all things.

For the second, to render thanks to Him. "Blessed be God and the Father of our Lord Jesus Christ, Who hath blessed us with all spiritual blessings in heavenly places" (Eph. i. 3).

For the third, to fear Him. "Fear Him Which is able to destroy both body and soul in hell" (S. Matt. x. 28).

For the fourth, He is to be obeyed. "Whosoever will not hearken unto My words which He shall speak in My Name, I will require it of him" (Deut. xviii. 19).

To which Benediction may Christ bring us.

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HOMILY XXV.

Easter Day.

THE DAY OF JOY.

Ps. cxviii. 24.—"This is the day which the Lord hath made, we will rejoice and be glad in it."

TWO points are contained in these words—Firstly, the solemnity of the Resurrection is commended—"This is the day," &c. Secondly, what we ought to do on it—"we will rejoice," &c.

I. On the *first* head it is to be noted, that designedly He said, "This is the day," since it is a day which is—

Firstly, admirable.

This (1) the heavens declare by sending down an angel of heaven. "The Angel of the Lord descended from heaven" (S. Matt. xxviii. 2).

(2) The earth proves also "there was a great earthquake" (*id.*)

(3) Hades proclaims this, "Many bodies of the saints who slept arose" (S. Matt. xxvii. 52).

This day is also admirable because in it death was vanquished, life was renewed, the access to eternity unclosed. So the Church prays to Him as to one "Who on this day hast opened unto us the access to eternity, death being overcome."

Secondly, desirable.

(1) By the heavens that they may be repaired, since He Who repairs the ruins of heaven has risen. "That He might gather together in one all things in Christ, both which are in heaven and which are in earth" (Eph. i. 10).

(2) By the earth that it may be enlightened, as it was this day, by the light of the sun and moon and stars. The Sun is Christ Who illumines this day with the light of

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glory; since glorious to-day, as the true sun returning to the earth, He illumined it with His glory. The moon is the Angel, who, descending from heaven, illumined the world with his brightness: "His countenance was like lightning." The stars were represented by the Maries, which means stars. The Maries were as stars rising; with their rays of joy they put to flight the darkness of sorrow from the hearts of the Apostles: "Mary Magdalene came and told the disciples that she had seen the Lord" (S. John xx. 18).

(3) By the dead, that they may be raised to life. "Now is Christ risen from the dead, and become the first fruits of them that slept" (1 Cor. xv. 20).

II. On the *second* head is to be noted what we ought to do in it. "We will rejoice and be glad," both in heart and in life.

Firstly, we ought to rejoice in heart in a threefold manner.

(1) By rejoicing with Christ Who is risen. "Then were the disciples glad when they saw the Lord" (S. John xx. 20).

(2) By rising with Him from the dead. "If ye then be risen with Christ, seek those things which are above" (Coloss. iii. 1).

(3) By rejoicing in the hope of our own resurrection, which was begun as on this day. "If there be no resurrection of the dead, then is Christ not risen" (1 Cor. xv. 13); but as Christ has risen, there is also a resurrection for the dead.

Secondly, we ought to-day to rejoice in our life in a threefold manner.

(1) In newness of life, by walking in honesty of living. "As Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. vi. 4).

(2) In celebrating this day's festival. "Thou shalt therefore keep this ordinance in his season from year to year" (Exod. xiii. 10).

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(3) In singing praises to our risen Lord. "Sing unto God, sing praises unto His Name" (Ps. lxviii. 4).

S. Gregory says that it is not right that the tongue of flesh should be silent in the Divine praises on this day. "We will rejoice and be glad" in the day of the Resurrection of Christ, that hereafter we may rejoice with Him in the day of our own resurrection.

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HOMILY XXVI.

The Ascension Day.

THE ANGELIC WITNESSES TO THE ASCENSION.

Acts i. 11.—"Ye men of Galilee, why stand ye gazing up into heaven?"

THE Angels, in these words — firstly, reprove the wonder of the Apostles; secondly, they assert the Ascension of the Lord; thirdly, they predict His return once more to earth.

I. On the *first* head it is to be noted, that the Angels reproved the wonder of the Apostles in the words—"Why stand ye gazing up into heaven?"

Concerning which four points are to be noted.

Firstly, the Apostles were *amazed* at the Ascension, which was accomplished with so great glory and power, and about which also the Angels themselves were so zealous, asking "Who is this?" (Isa. lxiii. 1). And remark the excellence of this Ascension, His difference from others who were taken from the earth. How great, indeed, is the contrast between our Blessed Lord and Enoch and Elijah.

Secondly, the Apostles were *grieving* at His departure. The Great Comforter was going away from them. "Ye shall weep and lament, but the world shall rejoice" (S. John xvi. 20); "Wo, wo is me, my son, why did we send thee to go to a strange country; the light of our eyes" (Tobit x. 4).

Thirdly, the Apostles were *fearing*, because of the persecutions which they expected from the world, since they were left alone amidst those tribulations of the world which Jesus had already spoken to them about. "In the world ye shall have tribulation" (S. John xvi. 33).

Fourthly, the Apostles were *confiding* in their Lord's

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promises to them. "I go to my Father" by the substraction of My Body: "I will see you again, and your heart shall rejoice" (S. John xvi. 22). I will come again to you through the mission of the Holy Ghost: "I will pray the Father, and He shall give you another Comforter" (S. John xiv. 16); "Lo! I am with you alway, even unto the end of the world" (S. Matt. xxviii. 20).

II. On the *second* head it is to be noted, that the Angels assert the Ascension of the Lord: "This same Jesus Which is taken up from you into heaven;" about which four things are to be noted.

Firstly, Jesus ascended from *earth* in the sight of the Apostles, who represented the earth.

Secondly, Jesus ascended into *heaven*. "Two men stood by them in white apparel." These Angels were the representatives of and witnesses from heaven.

Thirdly, Jesus ascended through the *clouds*. "A cloud received Him out of their sight." This cloud represents the Almighty Father into Whose presence the Son ascended. The cloud is the witness of God the Father.

Fourthly, Jesus ascended in the act of blessing. "He lifted up His hands and blessed them; while He blessed them He was parted from them and carried up into heaven" (S. Luke xxiv. 51). Our Lord was so His own witness that He ascended in His flesh—in that very flesh in which He had been crucified, and in which also He rose from the dead.

These four witnesses—earth, heaven, God the Father, and God the Son—establish the truth of the Ascension of the Lord.

III. On the *third* head it is to be noted, that the Angels predict our Blessed Lord's return to earth. He "shall so come in like manner as ye have seen Him go into heaven."

Of our Lord's coming to judgment four things are to be noted as in regard to His Ascension.

Frstly, the earth shall witness it, for the Judge will be seen alike by the righteous and the wicked. "They shall see the Son of Man" (S. Matt. xxiv. 30).

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Secondly, God shall bear witness to it, for the Judge will be "coming in the clouds."

Thirdly, with His hands raised for smiting sinners. "With power and great glory" (*id.*)

Fourthly, with holy Angels as His witnesses standing around Him, Whom they shall precede, bearing the insignia of His Passion. "And He shall send His Angels with a great sound of a trumpet."

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HOMILY XXVII.

Whit-Sunday.

THE MISSION OF GOD THE HOLY GHOST.

S. John xiv. 26.—"The Comforter, which is the Holy Ghost, Whom the Father will send in My Name, He shall teach you all things and bring all things to your remembrance."

IN these words, which treat of the mission of the Holy Ghost, three points are to be noted. Firstly, the authority of those who send Him—"Whom the Father will send in My Name." Secondly, the benignity of Him Who is sent—"The Comforter." Thirdly, the usefulness of His mission—"He shall teach you all things," &c.

On the *first* head it is to be noted, that God the Father and God the Son are They Who send God the Holy Ghost, for these breathe forth the Holy Spirit, and so the Spirit with one motion proceeds from the Father and the Son. "When the Comforter is come Whom I will send unto you from the Father" (S. John xv. 26). Now, if to breathe be to send Him forth, and the Father and the Son both send the Holy Ghost, it is obvious that both the Father and the Son breathe out the Holy Spirit, and so we gain an insight into the doctrine of the whole Trinity. God the Father is He Who sends, God the Son the means through Whom the Father sends, and God the Holy Ghost is He Who is sent.

II. On the *second* head is to be noted the benignity of Him Who is sent. The word Paraclete signifies comforter or advocate; now both these offices imply especially the exercise of goodness, and goodness is a peculiar attribute of God the Holy Ghost, so He is said to be our Comforter in trouble and our Advocate in blessings. He is our Advocate in respect of blessings or benefactions, since the law of divine goodness of which the Holy Ghost charged with a commission on our behalf (because goodness is attributed to Him) is the means by whom the blessings of God flow down upon us.

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God the Holy Ghost is our *Advocate* in respect of three kinds of blessings or benefits.

Firstly, those of nature: "Thou sendest forth Thy Spirit, they are created" (Ps. civ. 30), by which words it is declared that all the blessings of nature flow from God the Holy Ghost.

Secondly, the blessings of grace: "The love of God is shed abroad in our hearts by the Holy Ghost" (Rom. vi. 5).

Thirdly, the blessings of glory: "The Kingdom of God is not meat and drink; but righteousness, peace, and joy in the Holy Ghost" (Rom. xiv. 17).

God the Holy Ghost is our *Comforter* in a threefold way in all our miseries.

Firstly, by giving heavenly consolations in tribulations: "In much affliction with joy of the Holy Ghost" (1 Thess. i. 6).

Secondly, by increasing the gifts of His special graces in trials: "We glory in tribulations also, knowing that tribulation worketh patience" (Rom. v. 3); "Thou hast enlarged me when I was in distress" (Ps. iv. 1).

Thirdly, by shewing how great are those by which suffering will be rewarded: "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. viii. 18).

III. On the *third* head it is to be noted, that the usefulness of the mission of God the Holy Ghost is twofold, for

Firstly, He teaches all thing—firstly, that we may know what is good; and, secondly, that we may perform it. Now, there are *five* kinds of knowledge which are necessary to salvation:

1. The fear of the Lord: "Behold the fear of the Lord, that is wisdom" (Job xxviii. 28).
2. To depart from evil: "To depart from evil is understanding" (*id.* v. 28).
3. To do good.
4. To endure wrongs.

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5. To persevere in all these things. "This," says S. Augustine, "is the science or learning of the saints, to do good, to endure wrongs, and to persevere in all these things."

Secondly, He brings all things to remembrance, He advises what is good, and exhorts us to follow it in a threefold manner.

1. As if compelling us to do good: "The breath [or Spirit] of the Lord like a stream of brimstone" (Isa. xxx. 33); "The love of Christ constraineth us" (2 Cor. v. 14).

2. By enticing or alluring: "O how good and sweet is Thy Spirit, O Lord, in all things" (Wisd. xii. 1).

3. By giving Himself a pledge for the certainty of the reward: "Given the earnest of the Spirit in our hearts" (2 Cor. i. 22), which pledge is of equal value with the thing itself, for he who possesses the earnest or pledge of the spiritual inheritance is secure about obtaining the heavenly inheritance in due time. To which inheritance may we be brought, &c.

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HOMILY XXVIII.

Trinity Sunday.

THE TRINITY IN UNITY.

Rom. xi. 33.—"O the depths of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out."

THREE points are to be noted in these words which are contemplated as belonging to God—(1) His Divinity, (2) His Unity, (3) His Trinity. Firstly Divinity, then Trinity in Divinity, and Unity in Trinity. Divinity of majesty, Trinity of persons, Unity of essence. This implied statement of doctrine refutes three errors which we sometimes find held respecting God. Some persons fall into error concerning His Divinity, not allowing God to be God: "The fool hath said in his heart there is no God" (Ps. xiv. 1). Others there are who assign to the creature the attributes of God, and who worship it rather than Him: "Who worshipped and served the creature more than the Creator, Who is blessed for ever. Amen" (Rom. v. 25). Others, also, are in error as to the Unity of God, saying that there be Gods many and Lords many.

I. On the *first* head is to be noted the *Divinity* of the Godhead. The Divinity of the Godhead includes three perfections—(1) depth or heighth, (2) fulness, (3) breadth or space. And these are according to three other corresponding qualities which unite in God—(1) nature, (2) power, (3) operation.

Firstly, God is high in nature. "Dwelling in the light which no man can approach unto" (1 S. Tim. vi. 16).

Secondly, God is full of power, since with Him are the riches of wisdom.

Thirdly, He is also broad and universal in His works; for "His judgments are unsearchable, and His ways past

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finding out." "His judgments," or decrees, by which He ordains all things; "His ways," or means, by which His works and operations are carried on.

To these three attributes can be applied *seriatim* the several clauses in the following passage:—"For who hath known the mind of the Lord? or who hath been His counsellor? or who hath first given to Him, and it shall be recompensed unto him again?" (Rom. xi. 34, 35).

II. On the *second* head, the *Trinity* of Persons, we note—

(1) That this doctrine is expressed by the words, "For of Him, and through Him, and to Him are all things" (*id.* v. 36), in which the distinction of persons is so fully sustained by the use of the three separate prepositions.

Firstly, "of Him" is the same as "out of Him," which marks the authority of the head or beginning, and therefore the "out of Him" is understood of the Father, Who is the fount and origin of the Divinity.

Secondly, the word "through" signifies the manner of operation; and, therefore, in this instance, the "through Him" applies to the Son. "All things were made by Him; and without Him was not anything made that was made" (S. John i. 3).

The "to Him" many also mean "in Him." In either case it denotes a certain preservation which enables us to apply this "to Him" to God the Holy Ghost.

This is one way in which the threefold personality of the one Godhead is set forth.

(2) Another method is by the naming of distinct persons—as mentioning "the Father," "the Son," and "the Holy Ghost."

Lastly, by assigning certain attributes to particular persons of this Godhead. Thus God the Father is represented by power; God the Son, by wisdom; and God the Holy Ghost, by goodness.

III. On the *third* head is to be noted the *Unity* of the Godhead. This is expressed by the words "to Whom"

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as of one person; the word is used in the singular, not in the plural.

About this glory three points are to be noted, for it ought to be referred to themselves, that is to say—firstly, glory of heart; secondly, glory of mouth; thirdly, glory of work. Or one glory on account of creation; another glory on account of redemption; a third glory by glorification hereafter.

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